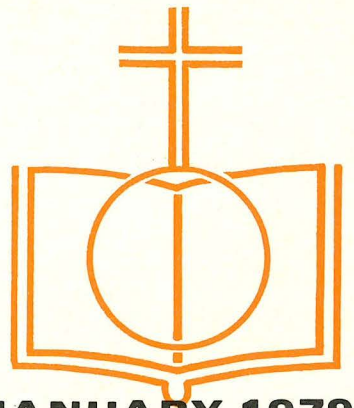


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COMMENT

The world has stood aghast at the overwhelming catastrophe which affected India in the widespread floods that rolled over her northern and north-eastern territories. No flood so disastrous had been known before and the total loss in lives and property has not yet been estimated and it may well be impossible ever to calculate its true cost.

Whenever a natural disaster occurs in any part of the world there are those who immediately question the love of God and ask how He could allow such things to happen which bring suffering and loss to so many.

Man, not God, to blame

Seldom do men look at themselves in such a situation and ask what portion of responsibility rests on their shoulders and whether or not their greed, their lack of action, or their presumption turned a manageable occurrence into a calamity. One Indian newspaper suggests that man is not without his blame in the havoc caused by the recent floods. It points out that because India had no expertise in hydro-engineering, expert engineers were invited to advise the country about a flood water control system, known as the Damodar Valley Scheme, which would permit of excess water being safely channelled away. The advice proposed a system of eight control dams behind which the waters could be stored and gradually released at such times, and in such quantities, as the waterways could safely receive it. But so vast and ambitious a project would cost many million rupees and those who had asked for the survey and proposals decided they would make do with half the number of control dams. When the abnormally heavy rains occurred the flood water built up behind this reduced number of barriers

so rapidly that the sluices had to be opened to release the pressure and water was sent cascading down channels already over full and so further flooding was created.

Our Indian brethren need our help so desperately in their endeavour to overcome the aftermath of the disaster, but it would seem that man is not guiltless in this matter.

Children are important

Nor is man guiltless in respect to the need in which so many children of the world find themselves today. Twenty years ago the United Nations Organization issued a Children's Charter by which it invited the nations of the world to engage in programmes which would meet the essential needs of children. So little has been done meanwhile that the UN has thought it right to reiterate the points it made in 1959 and to emphasize them by declaring 1979 to be the Year of the Child in which it hopes to persuade people of the tremendous worth of children and the need to care for them. Really the world has not just been 20 years in learning this vital truth but rather 2000 years. Our Lord made plain the view of God when the disciples would have ushered those mothers and their children away from Jesus. 'Let the children come to me and forbid them not' was the directive He gave. How tellingly this was underlined at the inauguration of Pope John Paul II as he walked among the crowds afterwards. The newsreel pictures showed a young child break from the crowd and come toward the Pope. A church official pushed the child away back toward the throng but John Paul brushed aside the officious arm and gathered the child to his side. 'Inasmuch as you do it to one of the least of these, you do it to Me.'

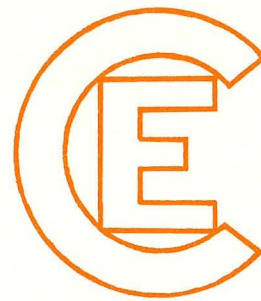
'JESUS CHRIST THE TRUTH'



in India

The 18th World Christian Endeavour Convention

by James Murdoch



India is a land of contrasts with its crowded, indeed over-crowded cities; with its thousands of villages; its Taj Mahal and its great Howrah railway station in Calcutta. It is magnificent in splendour but terrible in its poverty. Once seen it can never be forgotten. Even after an all too brief visit to this ancient and important eastern land one's mind is left reeling as the impressions keep crowding in. Within its borders the Christian Church takes its place along with the religions of the East, and one is glad to see that many years of missionary endeavour has left an indelible mark on its people for the good of the nation and the building up of the Church of our Lord Jesus Christ.

The main purpose of our visit was to attend the 18th World Christian Endeavour Convention with which was combined



His only place to sleep, Calcutta

the 16th India CE Convention. These Conventions were held in New Delhi in October 1978. We were also able to see some of the work being carried on by the Baptist Missionary Society in the state of Orissa, under the umbrella of the Church of North India. The two scenes together gave a much more complete picture than otherwise would have been possible. What a pity more delegates from the West were not able to attend, though it was good to see over 100 German young people there. The German CE Union has had India laid on its heart and has greatly helped Indian Endeavourers to promote projects designed to help the needy.

One of the best

The British delegation was very small and included Rev J Heron, now established as CE's National Organizer in Britain, Mr W J Sharpe of Coventry and myself. I and Mr Sharpe, who is one of the World Union Secretaries, have attended most of the post-war World Conventions and we have no hesitation in saying that this was 'one of the best'. The organization was first class. All were welcomed so graciously; the spiritual tone was high and the advancing state of the movement, especially in India, was most heartening. India now has over 3,600 CE Societies, many of which consist of 50 or more members, thus making the Indian CE Union one of the largest in the world. It was therefore fitting that this world gathering should be held in Delhi and that the new Indian President, Mr J S Delvis of Poona, should be appointed a Vice-President of the World CE Union.

The opening meeting of the Convention was notable in that it was 'graced' by the presence of Shri Morarji Desai, the Prime Minister of India, now 82 years of age. In his address to the delegates he made references to the teachings of Jesus, which he claimed to know well having spent one hour per day in the study of the Bible during his schooldays at a mission school. As the theme of the

Convention was 'Jesus Christ the Truth' he was left in no doubt as to the basis of belief amongst Endeavourers. When the great crowd sang in his presence the hymn 'There shall be showers of blessing' which contains the line 'Come and now honour Thy Word', Mr Desai turned to his neighbour on the platform and said, 'God will surely do that without us needing to ask Him to do so!' All the meetings were conducted in English but simultaneously translated into Hindi, Tamil, Oriya and German since the magnificent Vigyan Bhawan where we met was equipped with headphones at every seat. President Arno Pagel of Germany gave the keynote address and Mr Prakash Yesudian, described as 'India's Billy Graham', gave a stirring word. CE leaders from around the world also took part. It was quite a sight to see the large numbers of delegates converging on the conference hall while the ladies in their beautiful saris made a most colourful picture in the bright sunshine.

Heartily welcomed at Balangir

At the conclusion of the Convention Jim Heron and I set off via Calcutta for Orissa to visit BMS missionaries and the churches at Balangir and Diptipur. Sadly the time available to us was far too short and was further shortened by delays caused through the serious flooding experienced in West Bengal last year. A 20-hour journey by train from Calcutta brought us eventually to Balangir and then we were taken to Mission House by cycle rickshaw so completing the trip in grand style. Carole Whitmee of Bromley is our only missionary there. She succeeded Wilma Harkness and is busily involved in the work of the church, in the Girls' Hostel with 106 girls, and in diocesan affairs as well. She has been instrumental in starting the first Girls' Brigade Company in the whole of India. Bishop Tandy, a founder member of the CE Society in Balangir, has his home and office on the compound from where he supervises the many pastors and church members in this large diocese. He

introduced us to India village life where we received a rapturous welcome being garlanded with flowers and having our feet washed over and over again. We also met with CE leaders from the local societies, and gathered with a congregation of at least 700 in which were many young people and to whom we preached through an interpreter. All in all a very exciting day.

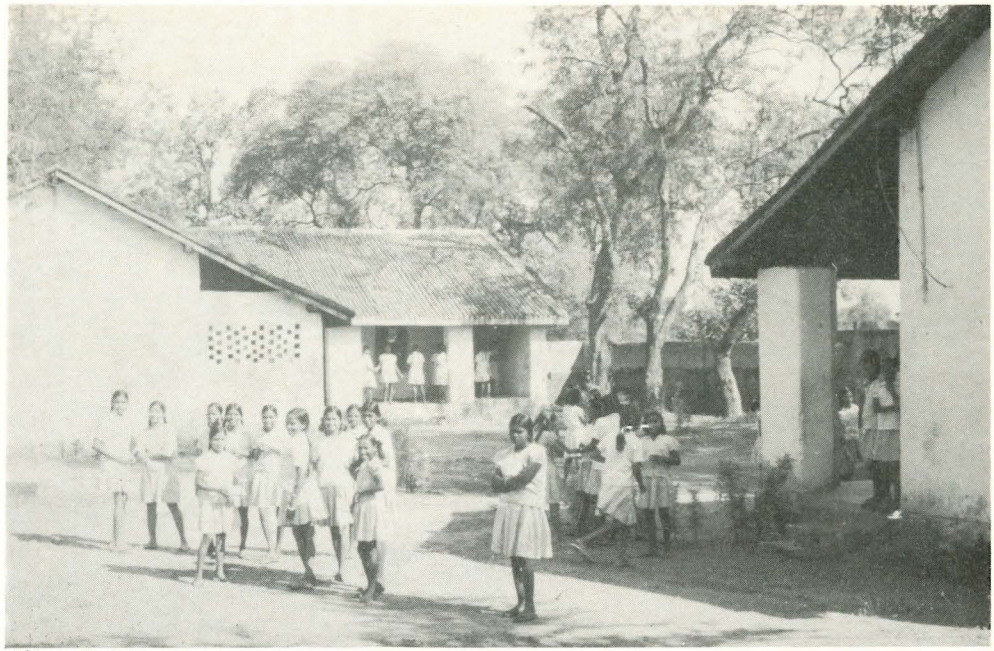
From Balangir we travelled by jeep through some delightful country, with the rice fields a lush green after the rains, and also past many interesting villages. We were so glad to get the chance to see something of village life for without doing so we would not really have seen India. It is quite an experience to be driven on country roads. Even though one drives on the left, as in Britain, only the centre of the road is tarmacadamed and the skill with which the drivers coming towards each other keep to the middle, until the last possible moment, is quite exciting (though some would say nerve-racking). Our destination was Diptipur where Marilyn Mills has been doing a great work in the Master's name for some years, and now is very ably supported by Sheila Marr of Glenrothes. In fact Sheila has been in charge whilst Marilyn was at home on furlough.

Sharing in the ministry at Diptipur

In Diptipur a fine medical staff is centred on the Christian Hospital where the beds are always full. The mobile dispensary goes out daily to one or other of the surrounding villages. I accompanied them on one of these missions and had the opportunity to teach some of the children the chorus of 'Jesus loves me', while the hospital team demonstrated His love in caring for the needs of the little ones brought along by their parents or sisters or brothers. An undernourished baby and his feverish mother were brought back for admission to the hospital. Before we left next day they were already responding to treatment. That evening a special service was held in the church at very short notice, but a fine crowd gathered to welcome us with more garlands and to share in the ministry of the Word.

Another night train journey brought us back to Calcutta where we had our one and only experience of rain. It poured heavily for two hours and in that time many of the streets were flooded. No wonder the heavy

Marilyn Mills conducting Under Fives' Clinic in a village near Diptipur



monsoon rains at the end of September caused such damage and loss of life. Our experience was just a heavy shower, we were told, and it was not likely to cause more than minor inconvenience. A word of praise here for the staff at the BMS Office and Mission House for it proved to be a veritable haven of refuge for us as we passed through Calcutta. On our return visit we unexpectedly bumped into Jim and Jan Watson who were also passing through with their family on their way to Bangladesh. Surprise! surprise! For them and for us.

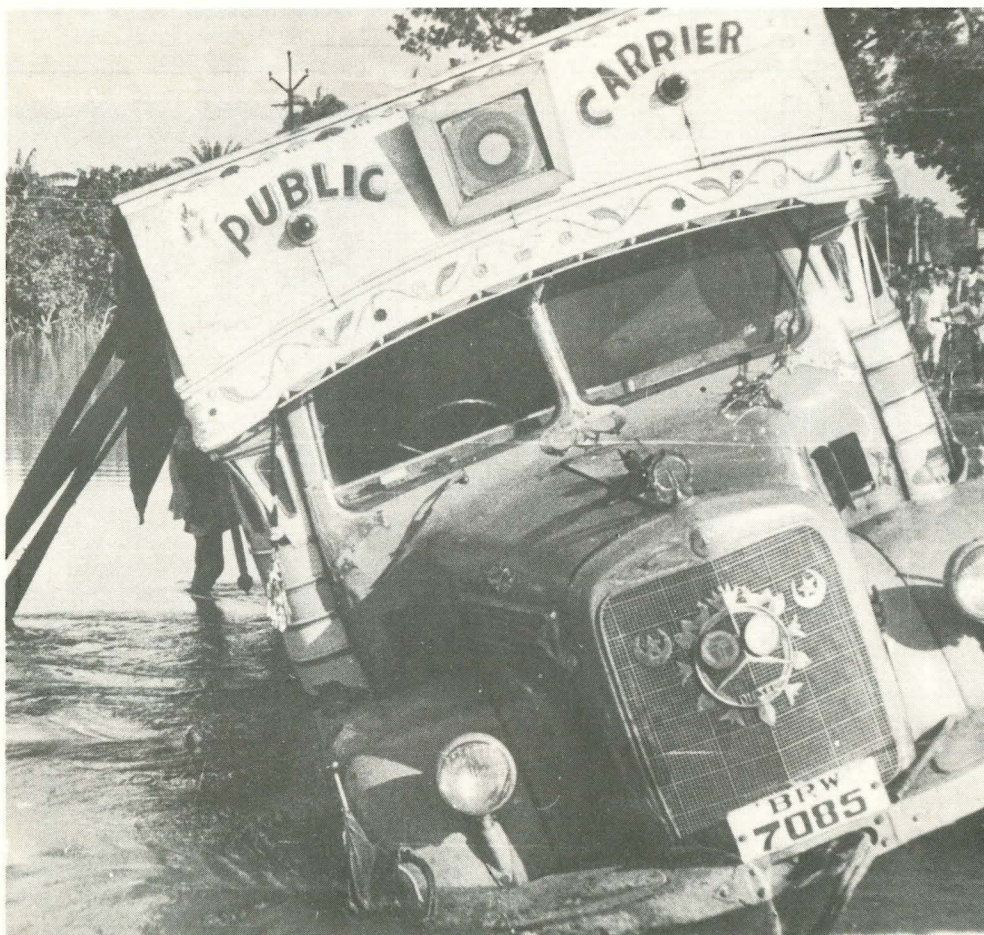
We must care, too

India is a needy country and requires our help, our gifts and our prayers. Our brothers in Christ and in Christian Endeavour deserve our full support as they proclaim 'Jesus Christ the Truth' and demonstrate His caring love by sharing what they have with those less fortunate. At the World Convention we did receive 'showers of blessing' but our hearts go out in compassion to those who suffered so grievously in last year's disastrous floods. 'He knows, He loves, He cares' — so must we.





A flooded colony in Delhi



Public service transport put out of action in West Bengal

Indian Floods Were Unequalled

Floods alternating with droughts, death, hunger and natural catastrophies have been part of life on the Indian Sub-continent for as long as history records. But the disastrous floods which have recently swept over vast areas of India have invited such adjectives as 'unprecedented', 'unequalled' and the like.

It is estimated that some fifteen million people have been affected in West Bengal alone and the death toll is around 700. Inevitably these floods have brought misery to the already poor people of the area and they have inundated the cities, towns and villages of north and north-east India making millions homeless and destroying a great deal of property, crops and animals. Those hardest hit are the people from the poorest areas of society such as the landless labourers and the marginal farmers.

Prevention and repair

The Indian government has launched a rehabilitation programme and stress is being placed by both the government and voluntary agencies on the prevention of epidemics in the flooded areas. Inoculations are being carried out at the rate of 1,000 a day and 500 patients are being attended a day by medical teams. Thousands of water purifying tablets have been distributed because most of the sources of drinking water have been polluted.

In a number of areas the now familiar food-for-work scheme has been set up in order to repair some of the damage and provide the workers with food, but it is felt in many quarters that some of the damage which has resulted will never be made good.

Thousands are receiving dry food packets, loaves of bread, bags of milk powder and other dry rations. In some places where areas were completely cut off by the flood water, food packets were being air-dropped to stranded victims. The BMS has already sent help from its Relief Fund to assist in areas with which we are connected.



A submerged car indicates the depth of flooding in Delhi. Helpless inhabitants cling to first floor ledges



CASA — The Church's Auxiliary for Social Action giving help

IN OBEDIENCE THEY WENT



Allan and Iris Davies



Alison Wilmot

TO NEPAL

Allan and Iris Davies were both brought up in Glamorganshire. In 1963 they were married and for a while Allan was a teacher in Shropshire, firstly in woodwork and then in special education. In 1971 they went out to Bermuda where three years later they came to know the Lord and were baptized, as a result of the outreach of Southern Baptist missionaries at First Baptist Church, Devonshire. They returned to England that same year and became members at Perry Rise Baptist Church, Forest Hill, London.

In 1977 Allan felt called to take his teaching skills to Nepal, although how to get there was not immediately clear. Constantly throughout the year, through their Bible reading and from the pulpit, Allan and Iris were commanded to wait upon the Lord. After much prayer, reading and counselling, the call was confirmed in December and they offered to the BMS in January 1978.

Having just finished a term of Bible study at Spurgeon's College, London, they are due to leave this month for language study in Kathmandu.

Allan and Iris are shown here with their children, Gareth (13) and Bethan (11), who

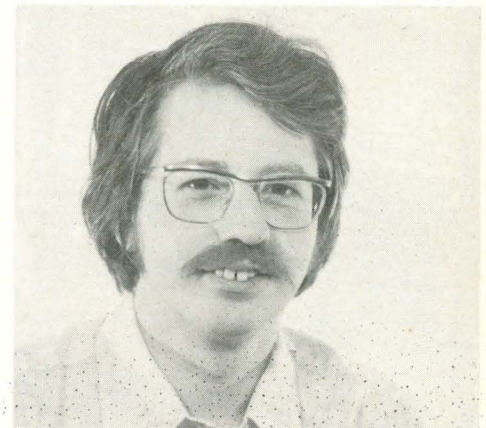
will remain in England to attend the schools for missionaries' children, Eltham College and Walthamstow Hall.

TO BANGLADESH

Alison Wilmot was born in Bristol and is the daughter of a minister of the United Reformed Church. Alison herself belongs to Horfield Baptist Church, Bristol, where she was baptized in 1973.

Having become an Associate of the London College of Music, Alison later trained as a children's nurse at the Royal Devon and Exeter Hospital. She then did her general nursing and midwifery training in Bristol.

Alison is a friend of Sue Headlam, also from Horfield Baptist Church, who is a BMS nurse at Chandraghona Hospital, Bangladesh. Alison has always been interested in Sue's work and this month is herself starting on a short term of service at Chandraghona. While she was still in England she had lessons from a Bengali teacher who taught her something of the Bengali language and customs, so she spent only a short time in language study at Barisal before moving on to Chandraghona. Alison loves singing and plays the piano, organ and guitar.



Allan Stannard



Mary Philpott



with Gareth and Bethan



Julia Townley



Pamela Sims



Rebecca Knox

TO INDIA

Born in Solihull, **Pamela Sims** attended a grammar school in Weston-super-Mare and began her medical training at the Welsh National School of Medicine in Cardiff. She has travelled several times throughout Europe and has also visited North and South America and seen a little of Central America and the West Indies. She worked in fact as a surgeon for two years in Peru.

Now, in response to the call of God, Pamela finds herself in Asia. While back in England she heard of the need for a competent surgeon to work for a short time in the Moorshead Memorial Hospital at Udayagiri, India. Pamela left at the end of November to serve at the hospital for just six months, during which she will help the young Indian doctors to gain surgical experience so that they may take over when she leaves. Pamela is in membership at Sutton Coldfield Baptist Church.

TO ZAIRE

Mary Philpott, in membership at Park Road Baptist Church, Bromley, became a Christian at the age of nine, but only in recent years has her faith become more meaningful. When her overseas missionary interest was reawakened, she felt again the Lord's challenge to fuller involvement. Mary has two years' teaching experience in London and is at the moment completing her term of language study at Wavre, Belgium, before proceeding to the British Association School in Kinshasa, Zaire. Whilst there she hopes to get as involved as possible with the local Christians, with the ultimate aim of full-time church work.

Mary has chosen one verse which summarizes her reasons for going to the people of Zaire: 'By love, serve one another' (Galatians 5:13).

Julia Townley, aged 22, was baptized at Ashurst Drive Baptist Church, Ilford in September 1970 having been converted during a Junior Christian Endeavour holiday about 18 months before.

It was while at a BMS Summer School that she first felt called to serve the Lord overseas, but at the time was just completing her first year at a college of education. At the end of this course she returned home and became involved in Sunday School teaching and assisting in the Girls' Brigade. While

at another Summer School in 1977, once again she felt the call to missionary service and this time responded.

Since then Julia has completed one term of study at St Andrews Missionary Training College, Selly Oak and is now just finishing her three months of language training in Belgium before going to teach in the British Association School at Kinshasa, Zaire.

At the invitation of a school friend, **Allan Stannard** began attending Central Baptist Church, Southampton, when he was about 15 years old. He then started work and lost interest in church. Sunday became a good day for doing homework, as he was at this time at technical college on day release. Towards the end of his apprenticeship he became interested in organ-playing and, needing somewhere to practise, he started going again to Southampton Central. A couple of years after his return, the Lord spoke clearly to him and he was subsequently baptized.

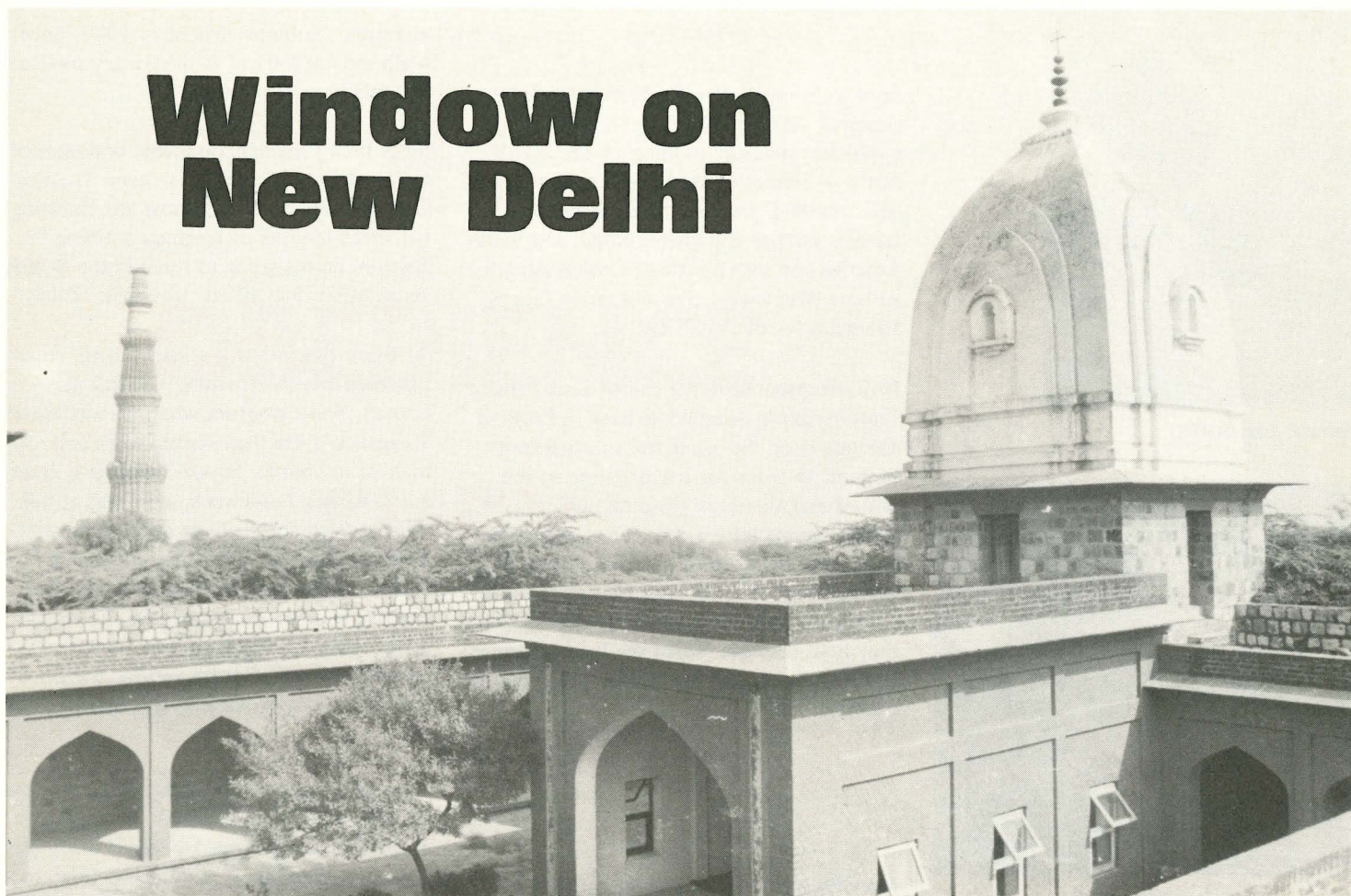
Two years ago Allan was invited to become a trainee in the church's Evangelism Explosion programme. He found this a very valuable experience in learning how to witness to people. At the same time he began to feel that the Lord was telling him to put his skills to better use. At first Allan found many excuses for not leaving the job he was in to serve the Lord overseas, but eventually he offered for service with the BMS.

On the completion of language study in Belgium, Allan will travel around the BMS stations in Zaire for one year servicing transceivers.

Rebecca Knox, aged 21 next month, read law at Aberdeen University. While in Aberdeen she went to Gilcomston Park Baptist Church, the first church she had attended since she was a child, and was later baptized and received into membership there.

Not long after Rebecca was converted, about 18 months ago, she felt the Lord was calling her to serve Him overseas. At the time, she was not sure where or for how long but made enquiries to the BMS. She learnt of the need for Christian teachers in Zaire and, having completed her language study in Belgium, Rebecca leaves this month to go to Mbanza-Ngungu in Lower Zaire for two years. There she will teach English and geography in the secondary school where Pamela Spratt already teaches.

Window on New Delhi



The Christian Church with its Indian style architecture and surrounding porches. In the background is the Qutab Minar

by **Geoffrey Grose**

My home is next door to a church in New Delhi and has windows facing east and west, north and south. When I open the window facing west, I see a park and some old tombs which were built in the time of an early Muslim dynasty some 500 years ago. Beyond these there is a green belt and further on, say about a mile away, begins a vast housing area. There are some 20 residential sectors, each having its own shopping centre, school and clinic.

Building the church

When Christians found themselves living in this sort of situation, miles away from their own 'home' churches, they began to associate together. One group began to meet on a plot of land designated 'Religious' by the town planners, and found they had Hindu and Sikh neighbours meeting on adjacent plots. As time went by little buildings were put up on these plots, and I remember the time when the priest from the nearby Hindu temple helped the Christian group by allowing them use of his electric connection when they were in special need. When I visited the church this year I found people from the congregation at work helping masons enlarge

the premises, for numbers are so large these days that they regularly overflow outside the small building.

The last time I visited this church was in connection with a service for the reception of church members, and the new extension was in use. The CNI Bishop, the Rt Rev E S Nasir, conducted the service and 20 young people were received into full membership. The church is looked after by my Indian pastor colleague from Green Park, so he and his predecessor are to be complimented upon their faithful work.

City and village together

When I look out to the north I can see in the distance the great block of buildings housing the All Indian Institute of Medical Sciences: modern buildings, modern equipment, all part of the growing city of New Delhi. As the city has grown it has engulfed existing villages, changing their character but not obliterating them. It is now possible to walk 400 yards from the new hospital staff flats and to find yourself in a maze of small twisting alleyways that convey a completely rural setting, except perhaps for the electric street lights and the TV sets in one or two of the richer homes.

This particular village has within it a church. Once it used to be Anglican; now it is Church of North India. The church building reflects the Indian climate, for one side is made of open brick arches. There are no pews, the worshippers sitting on the floor which is covered by a cotton carpet at service times. The people here remind me of village folk in other parts of India except that the women go out to work in the morning hours, doing house cleaning and domestic chores for some of the well-to-do families that now live close at hand.

When the Green Park Free Church Men's Group were feeling the need to engage in social service they wanted to help in this village. The need for starting a home industry was investigated but a Government sponsored scheme was found nearby. Then came the possibility of starting a little dispensary, but already one was being run by the Jain community which has a temple in the village.

Meeting the need

Eventually we saw a need requiring attention — that of caring for the tiny tots belonging to families where both parents went out to work. The village pastor's wife went to see how other crèches were being run, and then,

with the aid of a helper, a church crèche was opened. Our Men's Fellowship look after the records and the accounts, two church members who are lady doctors go along to give a monthly medical check, and our Youth Fellowship members have done their bit by physical hard work, helping to prepare the place. Families in the village seem to appreciate the crèche, and both non-Christian and Christian people leave their children there. Judging by church attendance and responses, the Christians really feel their church is once again on the map.

From the window facing south I can see at a distance the great stone tower of the Qutab Minar, the minaret of the old mosque, but my story concerns a place some way beyond it. For years two homes for aged people have been open in Delhi, both being only for ladies. In recent years, however, the Delhi Christian Friend-in-Need Society decided to do something about a home for menfolk.

Men are cared for, too

Funds were limited, as always, and to get a site at a reasonable price land was purchased on the outskirts of New Delhi. The ground had to be enclosed and levelled, and then half a dozen rooms plus dining room, kitchen and bathroom, were built. The various churches of Delhi were invited to share in the cost. Several of them, including the Green Park Free Church, put up Rs 5,000 to pay for a room. In course of time there was a grand opening, and since then a number of elderly men have been housed there. Their personal circumstances are often not



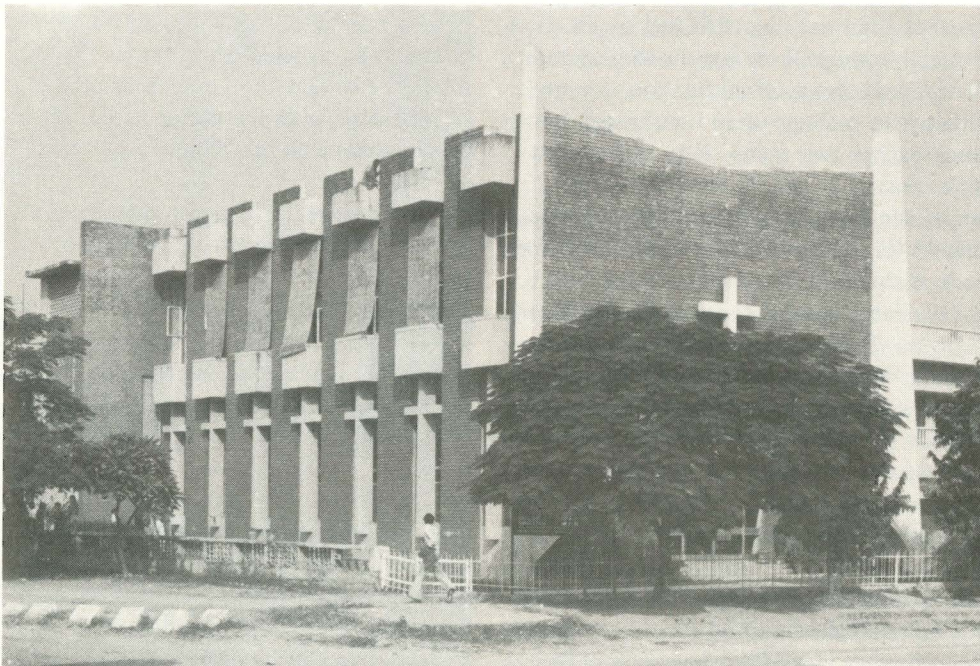
The home for old men in the village of Fatehpur Beri opened by the Delhi Christian Friend-in-Need Society

very happy, some of the men being quite destitute, but once in the home at least their basic needs are cared for.

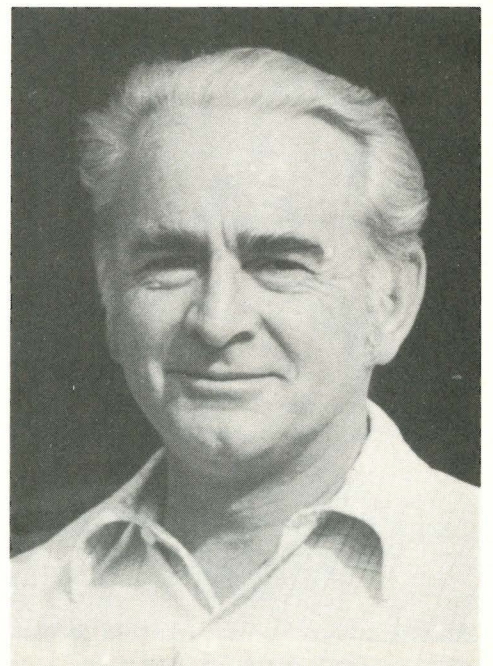
Fortunately in this village there is a church, and though not directly responsible for the homes, the minister maintains contact with the residents and is on hand should any emergency arise. Not long ago, when one poor old man died, the minister was the one who had to bathe and dress the body ready for burial. Not a very happy commentary on the readiness to help of Christians in general, but a 'well done', I think, for the young Indian minister who knew what the compassion of Christ demanded.

God is at work

'And what about the window to the east?' you may ask. Well, that one faces a church building, and there is often something happening there. But really it has not been my intention to write about the local church at Green Park, but rather to invite you to look out through my window. If, to some extent, you have been able to share this experience, I hope you also share the feeling that, from the point of view of God's work, there is always something going on all around us; and not merely *outside* my window either, but in my own home, too, I hope!



Green Park Free Church



Geoffrey Grose

From Incubators to Blunt Needles

by Helen Charley,

a medical student who visited Bangladesh



Leprosy patient, whose feet had to be amputated, with her first baby

I start to write this article surrounded by the extremely complicated, up-to-date technology of the Special Care Baby Unit at Ninewells Hospital, Dundee, a very far cry from the facilities available at Chandraghona. Here, in an incubator, we have a baby of only 27 weeks gestation who is having its heart rate, respiration rate and blood biochemistry closely monitored. In Chandraghona I saw a baby of similar size, aged six months, literally dying from malnutrition.

Seven weeks in Bangladesh can teach you a tremendous amount not only about how two-thirds of the world live, but about where our responsibilities lie here in the west, where we have so much and where so often our priorities are upside down. But this needy country can teach us more than this. Despite the fact that so many of the Bengalis have so very little, their cheerful contentedness with life is a marvel to behold. Further, on the eye camps that I attended I was extremely impressed by how well the doctor, nurses and auxiliary helpers worked together as a team. Would that the same community spirit were present on all hospital wards in Britain.

Carbon speckled omelettes

While in Bangladesh I found myself wonderfully surprised at how, in so many little ways, God had prepared me for each experience encountered. He had given me a wonderful mother whose advice 'Accept what you're given and be grateful!' often rang in my ears when I was tempted to refuse carbon speckled omelettes, offered to me at great cost by my Bengali host. I never thought when I was mucking out the cow sheds as a child how thankful I would be that I did not object to bad smells. It certainly prepared me for the sanitation in Bangladesh. I was thankful, too, for my interest in biology when confronted by cockroaches two inches long and spiders three inches across. It is amazing how enjoyable things can become if you give thanks for them and this even applies to the lack of hot water and the interminable delays in travelling that are all part of life in Bangladesh. The question put to me before I went, 'You don't mind being stared at, do you?' was greatly appreciated as it prepared me for the inevitable crowd that gathers around any 'white' person in Bangladesh no matter where you go.

Theological pedestals

Seeing missionary life from the inside showed me how all too often we here at home have such a wrong idea of missionaries and their work. Indeed it is very difficult to maintain



Patient leaving Chandraghona with sight restored

a Christian witness in a Muslim country. The missionaries at Chandraghona can give their own blood to save a patient's life and if the patient then dies the relatives just shrug their shoulders and with a resigned voice say, 'Allah willed it'. But often we put our missionaries on theological pedestals and expect them to be so much more holy than we are. They are Christians like you and me who are called to work in Bangladesh in just the same way as some of us are called to the work of being a housewife and mother in Britain. We do not give much thought to the fact that we ask our missionaries to live, eat, sleep and work in close proximity with other missionaries who they may not perhaps have chosen to live with at home. So we should remember not only missionaries' relationships with the nationals but their relationships with one another.

In this respect let us keep in mind the recently opened new building at Chandraghona which houses the four nursing sisters, the physiotherapist, builder, lady doctor and the VSO worker in family planning and nutrition. Let us pray that a good fellowship might be built up between them as they live alongside one another.

I thank God too for the way in which He kept me perfectly fit and healthy throughout my stay in Bangladesh and would ask you to pray for the health of the staff at Chandraghona. Two of the missionaries had amoebic dysentery while I was there and one Bengali member of staff was very ill

with fulminating tuberculosis.

Dogs, sparrows and lizards

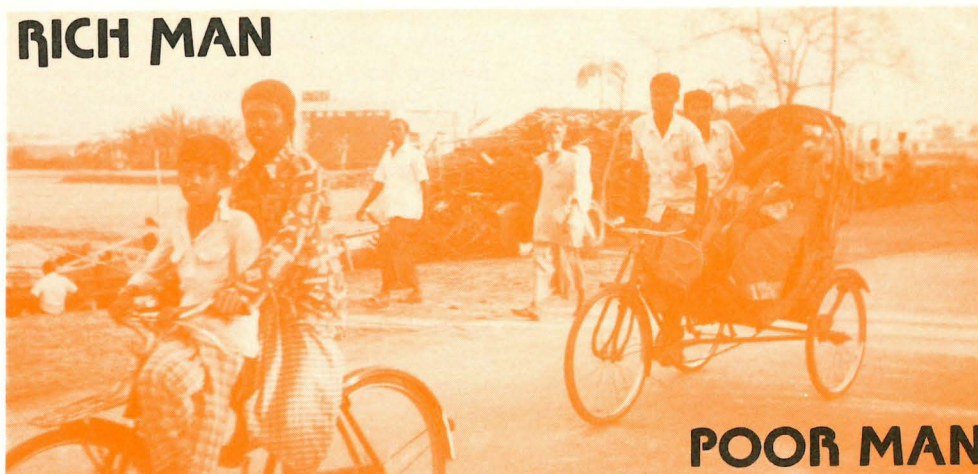
As my time in Bangladesh was part of my training and I was given a grant to go by the Medical Research Council, I spent quite a time on medical work. I was fortunate to be able to go on some eye camps where we saw 1,500 patients and did some 250 cataract operations. I was also fortunate enough to be allowed to extract three cataracts by myself, while singing to the patients to keep them quiet since we were operating under local anaesthetics. We were lacking the modern equipment of a British operating theatre but a science laboratory in a school does just as well. Catgut and sharp needles are very fine but ordinary sewing cotton and rusty, blunt needles do the same work. The Bengali curiosity extends even to the dogs, sparrows and lizards, and all came wandering in to the 'theatre' to see what we were up to. Despite such conditions the infection rate is the same if not less than our own.

So now I think back to the time when I sat in the church on the leprosy hill at Chandraghona. Surrounding me were some 50 patients worshipping God; beside me a woman breast-fed her baby. I watched these people opening their Bibles with their clawed and deformed hands, and that sight alone was worth the 6,000 mile journey. It really was good to share in medical missionary work first-hand. The warmth and love of my Bengali friends will stay with me for a long time yet, and so also will the sight of the blind beggars and of the families sleeping on the pavements as they had 'no place to lay their heads'.



Chobi Ma, with her Bible, at the leprosy home

RICH MAN



POOR MAN

by David Wheeler in Bangladesh

'O ricksha!'

Just a few seconds later a man on a cycle rickshaw comes riding up to me. 'Where do you want to go?' he asks. 'To the bazaar,' I reply and on I get.

Riding on a rickshaw is a new experience for me. The vehicle is made by modifying a bicycle. The back wheel is removed and the rear part of the frame is modified so that a seat for two people and a hood mounted over two cycle wheels may be attached. The result is a three-wheeled vehicle which is propelled by one man pedalling, while two (or more) passengers sit high up behind him.

So I find myself sitting about three feet six inches above the ground on my way to the bazaar a couple of miles distant. The rickshaw is brightly coloured, the seat is padded quite well and I can easily see over the people's heads. In fact it is not a bad way to travel if you forget about the car you used to drive back home. The roads in Bangladesh leave much to be desired and the bumps begin to jar my spine, but I even get used to that.

Pedalling for a living

Now, however, I turn my attention to the man in front who is pedalling. I see his back and, as always, it is pouring with sweat. I wonder what he has eaten today before he started work. Perhaps he was able to afford a good plate of rice at the start of the day, and now he will go on pedalling until he needs to eat again. Then I notice his bare, brown feet going round and round. I wonder how many times those feet have turned those pedals and how many miles he has cycled in his life so far.

It is such a seemingly interminable affair, pedalling, pedalling, pedalling . . . and for what? Well, he is taking me to the bazaar.

But I could ride a bicycle or walk. Why should he sweat and wear himself out just to take me to the shops? I have almost certainly eaten more than he has today and am just as capable of pedalling as he is. It is as if I am riding on his back almost, yet he is my equal.

But if I were to get off he would lose my fare and he needs my *taka* (30 *taka* to the £) to help feed him and his family. So, after all, I am happy to ride on his rickshaw and give him my money. However, I cannot disregard the difference between us: the carrier and the carried, the pedaller and the passenger, the employed and the employer, the poor man and the rich man. Moreover this physical difference seems sadly symbolic of a far deeper difference between us which occupies my mind for the rest of the journey.

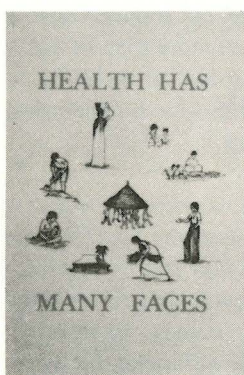
Pedalling to heaven

I am rich in spiritual things, he is poor. He is so poor, not having the Good News, that he attempts to work his weary way to heaven, and in the end he will fail for a place in heaven is not won by good works. I do not need to work, I am riding, for Jesus has done the work, paid the price, for me. But I remember that Jesus, although He was rich, for my sake became poor so that through His poverty I might become rich. And He has said that, as He was sent into the world, in the same way He has sent me. Can I become poor so that the Muslim *rickshawallah* might become rich and no longer need to pedal his way to heaven?

We soon arrive at the bazaar and I get down from my high seat and pay the man my *taka*. He has worked hard and is wiping the sweat from his face. As I walk away I wonder what has been going through his mind. He watches me as I go but has no time to reflect for already someone else is calling.

'O ricksha!'

BOOK R E V I E W



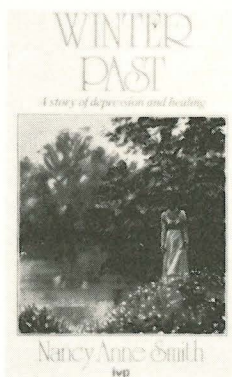
HEALTH HAS MANY FACES edited by
Roy Billington
Published: Conference of British Missionary
Societies £1.00

The emphasis nowadays is on community health rather than on the relief of pain and the curing of diseases. In programmes of community health others than medical workers play an important part. The members of the Medical Committee of the Conference of British Missionary Societies have issued this little book in order to indicate the non-medical ways in which health can be improved. They hope that it will be read by medical workers in mission or church related hospitals, church leaders and other thoughtful Christian men and women in the churches of Africa, Asia, and Latin America, and all in the 'developed' world who support Christian medical work. Eleven people of considerable experience in service overseas contributed sections. Among them is our own Dr Stanley G Browne who writes on 'Health and Disease in the Villages' and refers to his own involvement in community health in Upper Zaire 20 years ago. The work of the agriculturist is discussed; practical advice is offered on water supply and sanitation and on simple

housing; experiments in craft training, literacy teaching, and saving-schemes and co-operatives are described. Concluding chapters stress the importance of carrying out schemes which are comprehensive.

The book is informative and should prove a useful introduction to the subject, valuable to those preparing for mission overseas and useful as a basis for a series of lessons or discussions for groups young and old in the home churches.

ASC



WINTER PAST by Nancy Anne Smith
Published: Inter Varsity Press 95p

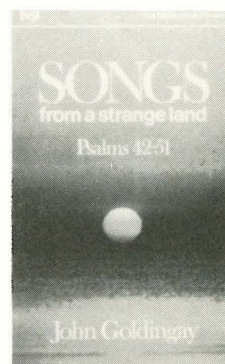
As winter passes into spring so for Nancy Smith depressive illness passed into healing, but not without a long and bitter struggle, which she describes so frankly.

Terrible experiences of childhood which the author tried to deal with herself led to increasing illness and eventually paralysis — paralysis caused by the mind, not by physical disease.

The easy Christian answers did not help and often things were made worse by increasing feelings of guilt and inadequacy as a Christian. Eventually, led to seek help from a Christian psychotherapist, the author had to relive her unpleasant past and come to terms with it, as well as coming to terms with her present needs, over a period of many painful months. Once God had prepared the way He intervened in a more direct experience of love.

This is a book to be read by those who always have an easy Christian solution to any emotional or psychiatric problem, as well as by victims of psychiatric disease, as it shows God's healing power will come but probably after a long, hard winter.

ADH



SONGS FROM A STRANGE LAND,
Psalms 42-51 by John Goldingay
Published: Inter Varsity Press £2.15

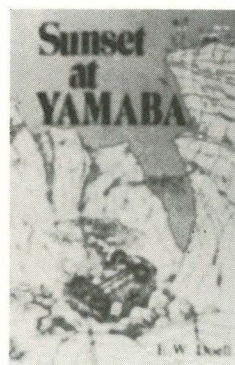
While most of the Bible speaks to us, the Psalms speak for us. That conviction underlies this book. As the Psalms voiced Israel's worship, they are patterns of those praises, prayers and protests which are acceptable to the God of Israel, who is also the God and Father of our Lord Jesus Christ.

Despite the obvious gulf of time and circumstance between us and those who first used these Psalms, the issues they grappled with are still familiar. Among the questions raised are: the feeling that God has forgotten us, death and the need for forgiveness.

Each chapter begins with the author's translation of the text, followed by a stimulating commentary in non-technical language. Modern Christian perspective is interwoven with ancient Israelite thought.

This addition to 'The Bible Speaks Today' series will be welcomed by preachers and Bible students, and the easy style will be appreciated by the general reader.

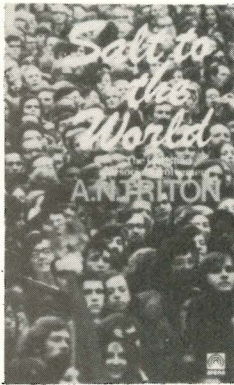
EDM



SUNSET AT YAMABA by E W Doell
Published: Arthur H Stockwell, Ilfracombe

This book is described as a fictionalized account of life on a mission station. The author presents in popular fashion not only the everyday work of a mission hospital in Africa, but briefly touches on practically every problem facing medical missionary work today. The result is an uneven book for while patients who come to hospital lend themselves to vivid description, yet the record of meetings concerning the financial future of the hospital is inevitably dull.

This type of documentary novel is interesting in concept but difficult to achieve satisfactorily, and the overall impression is that the author has attempted an almost impossible task in compressing such a many-sided subject into a moderate sized paperback.



SALT TO THE WORLD by **A N Triton**
Published: Inter Varsity Press 60p

In this little booklet of 64 pages the author makes an important statement on a controversial issue, the Christian and social involvement. He approaches the subject on the basis of the doctrines of creation and providence. The unsuitability of other theological approaches, namely the doctrines of the Trinity and the Kingdom of God, are dealt with in an appendix. The first part of the booklet puts forward a series of propositions, all biblically based, giving reasons why a Christian should be involved in society. Then, in the second part, is a further series of propositions exploring the application of such involvement, with particular reference to the student context. This second half of the booklet is very practical and ensures that Christians, who through the first part have been awakened to their social responsibility, do not enter into social and political action without prior warning of the problems involved.

JMB

ACKNOWLEDGEMENTS

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(28 September-26 October 1978)

General Work: Anon: £55.00; Anon: £50.00; Anon: £5.00; Anon: £100.00; Anon: £10.00; Anon: £5.00; Anon: £60.00; Anon: £500.00; Anon: £100.00; Anon: £10.00; Anon: £30.00; Anon: £10.00; Anon: £50.00; Anon: £1.00; Anon: £30.00; Anon: £25.00; Anon: £3.00; Anon: £15.00; Anon: £5.00; Anon: £10.00; Anon: £5.00; Anon (Aberdeen): £10.00; Anon: £8.00; Anon: £360.00; Anon (Worthing): £40.00; Anon (Radstock): £5.00; Anon (Slough): £10.00; Anon: £1,000.00; Anon: £10.75; Anon: £10.00; Anon (Cymro): £5.00; Anon: £50.00; Anon (Coventry): £5.00; Anon: £150.00; Anon: £10.00; Anon: £20.00; Anon (Northampton): £100.00; Anon: £13.00; Anon: £100.00; Anon (Finian): £30.00.

ISA

Agricultural Work: Anon: £10.00.

Harvest Appeal: Anon: £1.00.

Gift and Self Denial: Anon: £100.00; Anon: £5.00.

Medical Work: Anon: £3.00; Anon: £20.00.

Relief Fund: Anon: £5.00; Anon: £10.00.

Women's Project: Anon: £2.50.

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S M Walker	303.37	
Miss E W Woolley	224.33	

MISSIONARY MOVEMENTS

Departures

Mrs D W F Jelleyman on 5 September for Kingston, Jamaica.

Rev D W F Jelleyman on 28 September for Kingston, Jamaica.

Miss P Spratt on 9 October for Mbanza-Ngungu, Zaire.

Miss M Stockwell on 9 October for Mbanza-Ngungu, Zaire.

Miss P M Weatherby on 9 October for Bolobo, Zaire.

Mr and Mrs D J Stockley on 15 October for Chittagong, Bangladesh.

News in Brief....

ANGOLAN BOOKS

When Angolan refugees were exiled in Zaire, the Reverends Alvaro Rodrigues and Antonio Lopez, also in Zaire, found themselves without congregations. So they took to writing books. They wrote in Portuguese on Christian marriage and the Christian and money. These books have been so well received that there are already plans to translate them into French for those areas of Africa using that language. Also, future plans include a series of books tackling basic matters of belief and Christian living.



Laura Hinchin

PORTUGUESE BIBLE

Laura Hinchin, who is at present working at the Mission House while awaiting a visa for Brazil, was recently invited to the Bible Society Headquarters in London. A very interesting afternoon was spent in touring the libraries and discussing the work of the Society, which includes adult literacy programmes as well as Bible translations. Laura herself hopes to be involved in adult literacy work in Mato Grosso. During the afternoon a Portuguese Bible was presented to her by Rev Tom Houston, the Executive Director.

Miss G Walker on 18 October for Kathmandu, Nepal.

Rev and Mrs J Watson and family on 18 October for Barisal, Bangladesh.

Rev and Mrs G H Grose on 25 October for Delhi, India.



IYC

Children will be the centre of world attention this year. 1979 has been declared the International Year of the Child by the United Nations Organization because so many children are without sufficient food, adequate health services, basic education, or the elementary amenities of life. Especially is this true for some 350 million children in the developing countries. It was in 1959 that the United Nations issued its declaration of the rights of the child which claimed that each child had a right —

- to affection, love and understanding
- to adequate nutrition and medical care
- to free education
- to full opportunity for play and recreation
- to a name and nationality

- to special care, if handicapped
- to be among the first to receive relief in time of disaster
- to learn to be a useful member of society and to develop individual abilities
- to be brought up in a spirit of peace and universal brotherhood
- to enjoy these rights, regardless of race, colour, sex, religion, national or social origin

Principles reaffirmed

Now, 20 years later the United Nations feels these principles should be reaffirmed and calls on the world community to renew its efforts in caring and providing for its one-and-a-half billion children. But it is hoped that lasting action, not just one year's effort, will result from this appeal.

Among the major aims of the International Year of the Child (IYC) are the following:

- to encourage all countries to review programmes for promoting the welfare of children and to mobilize support for both national and local action
- to heighten or increase awareness among decision makers and the public at large, of the special needs of children
- to draw attention to the vital link between programmes for children, on the one hand, and economic and social progress on the other
- to set achievable goals for the benefit of children in both the short and long-term on a national level. The year should also give an opportunity to stress the intellectual, psychological and social development of children and to lay emphasis on their physical welfare.



Girls at the Blind School, Dacca

It is hoped that special attention will be given to disadvantaged children such as refugees, the physically and mentally handicapped and the vast numbers suffering from malnutrition.

The United Nations Information Centre will be issuing informative leaflets, posters and regular news letters (IYC Reports).

Ministry to children

As the year progresses the Baptist Missionary Society will help to keep the wider picture in view by reporting on the ministry to children in the three continents where it co-operates with the national church. This ministry includes evangelism, education, hostels, medical care and the special care of refugees.

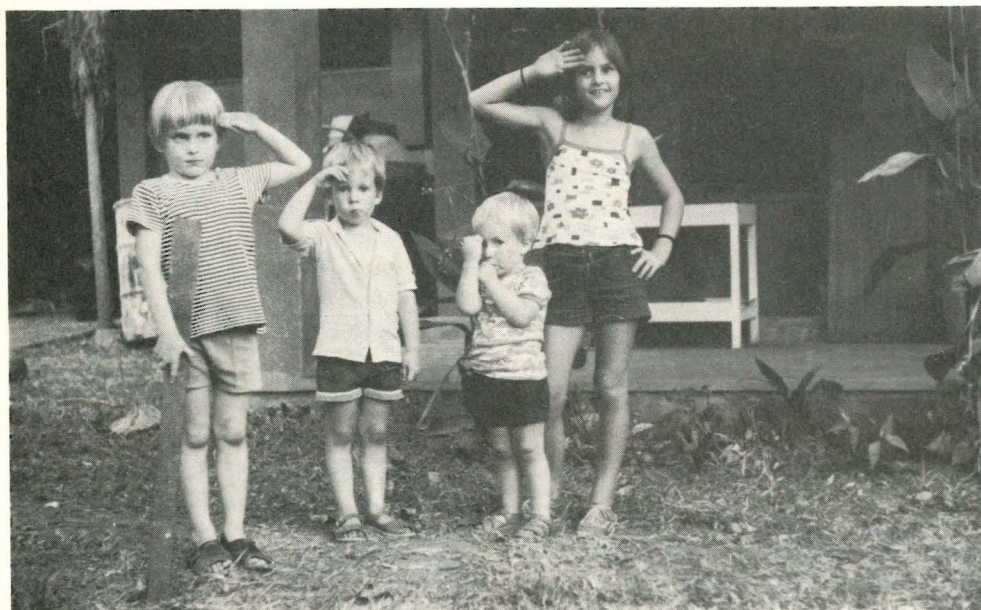
But our focus will not be solely on the children of other lands though these will form a large part of the picture. We shall also remember the children of missionaries, both those abroad and those here at home. We shall think as well of the many boys and girls in the churches of this land who take an interest in the world mission and are enthusiastic supporters of the BMS.

The needs of children are many and varied. We should not lose sight of the fact that children are people who need people. Above all, they need to know that life in all its fullness is found in the Lord Jesus Christ, who is always ready to welcome them and to give them his blessing.

For information on IYC write to:

United Kingdom Association for IYC,
85 Whitehall, London SW1

United Kingdom Committee for UNICEF
46 Osnauburg Street, London NW1

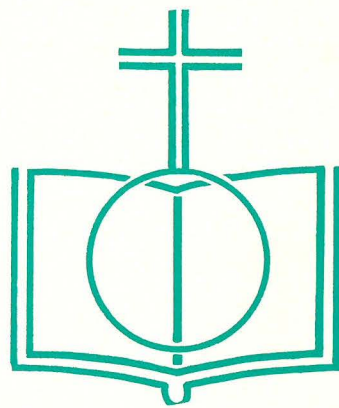


Jonathan Clark, Stephen and Richard Coster, and Janet Mary Clark at Kinshasa

Missionary

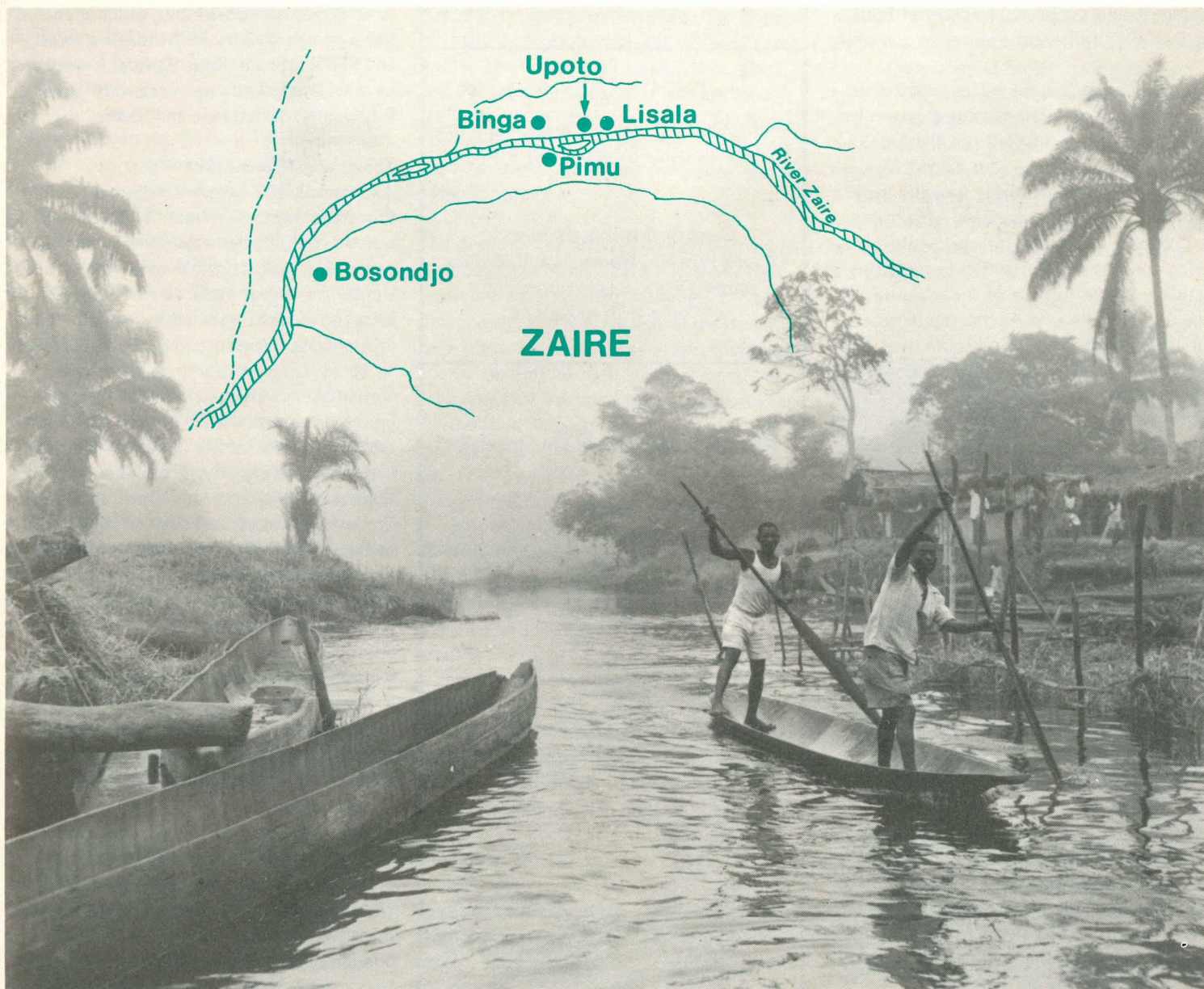
HERALD

The magazine of the Baptist Missionary Society



FEBRUARY 1979
Price 10p

Equatorial River Region



COMMENT

It would seem that the eyes of the world today are focused on Africa. Nations are anxious lest the tensions and frustrations, experienced by so many in that vast continent, erupt into a festering sore threatening to poison peoples far beyond that country.

For long now South Africa has drawn to itself the condemnation of people from far and near because of its treatment of the indigenous population and the non-white settlers. There are those who advocate most strongly that South Africa should be cut off from trade and other contacts with the rest of the world until she 'mends her ways'. It is difficult to see, however, how a change of attitude could be brought about without the facilities of dialogue.

Equally strident are the voices urging that full contact be maintained with the so called front line nations, located for the most part in Central Africa, who gained their independence comparatively recently from colonial powers. Among these is Zaire, a vast country with much mineral wealth, yet facing considerable difficulties because it is unable to make full use of these deposits. Due to the civil war in Angola the Benguela railway was cut. This was a route used by Zaire to carry its exports to the Atlantic ports of Angola and thereby earn foreign currency. The Angolans have not been anxious to re-open this link because of the support given by Zaire to the FNLA groups fighting against the Angolan government forces.

The lack of foreign currency has drastically reduced the variety and amount of imports which Zaire has been able to obtain. As a result there have been acute shortages and consequent rising prices affecting the whole population. It is generally acknowledged that inflation is running at something over 60% at the present time. What the outcome will be it is hard to tell. How long existing regimes will be able to remain in office, few would be willing to guess. But certain it is that for its own sake, and for the sake of the world, Africa needs the teaching of Christ as much today as ever. In these difficult times it needs to know that there is no distinction in Christ and that the one in need is our neighbour requiring our best help.

THE MAGAZINE OF

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In June 1977 I was told I would be coming to Pimu, Zaire. I went to Belgium for nearly a year and then in August 1978 I arrived at Kinshasa. Two weeks later, in the coolness of the city at 3 am, my life was to take a new turning as I flew to Lisala, the airport in the Equatorial Region of Zaire. It was a beautiful sight, travelling as the sun was rising and peeping from the plane to see the forestial scenery below. Someone pointed to what may have been Pimu, which appeared like a minute clearing in the massive forest, and I could see the River Zaire as it wound its way along, with the occasional small fishing boat dotted here and there.

Things are different here

As I and eleven others descended from the plane we were met by a much warmer and stickier atmosphere than we experience in Britain. We were to stay at Upoto for three weeks at the Lingala language school organized by, and for, the missionaries. Transport from the airport was to be by landrover, and on these roads 'boneshaker' well describes the type of journey experienced! At Upoto I gained the first impressions of life 'up-river'. Here life begins early every day. From about 5 am there was the chatter of women around a fire just next to where I slept. Women and children did the gardening ready for the day's meal. At 6 am the drum sounded so the village folk were aware of the time. At 7 am, again announced by the wooden drum, we collected in the church for a brief service, which became my daily introduction to Lingala. In those three weeks many introductions were made to village folk, but communication with them was very limited because of the difference in spoken languages.

The beauty of the River Zaire as it passes by Upoto is an impression long to be held in my memory. Early mornings and evenings were my favourite times for gazing across the waters. Women carrying large bowls or bundles on their heads with an amazing ease were sights frequently seen. When the

THE HOLE IN THE FOREST

by Olive Satterly

women returned from the forest they would often be carrying on their backs large baskets filled with heavy loads of wood or vegetables. Children were to be seen everywhere, often running around bare-footed and bare-chested. Life seemed generally quiet and unrushed, perhaps much quieter than normal because of the school children on holiday and away from the village, but this was my experience in August.

Be patient and you will get there

Journeys, I have already come to realize, do not always, in fact rarely, happen when and how you expect them. The distance between Upoto and Pimu is 180 kilometres and involves crossing the river and then continuing by landrover. The third attempt to travel from Upoto by landrover packed with five missionaries, one medical student, two children, one Zairois, luggage and stores, meant that I was on the final lap of my journey to Pimu. Patience is one of the fruits of the Spirit!

On that day I believe we were wonderfully blessed. Throughout the whole journey there was an atmosphere of calm, which persisted even when finding the front half of the landrover in the river, being hauled out, and travelling the six and a half hour, very hot journey along the river. As we slowly made our way along, my eyes for the first time met the thickness of the undergrowth and of the tall trees on both sides of the river.

When we reached the point for us to leave the water and continue on by road in the landrover, it seemed to be an unbelievably long distance. The road was broken once in a while by small, neatly arranged villages, always with children running out to wave. As we passed streams, there were adults and children washing themselves or their clothes in the water. Villages were pointed out where medical dispensaries are operating and also an area where elephants have been seen roaring at night! Finally, after many bumps and turns in the roads, we arrived at Pimu.

Noticeable lack in school and hospital

Pimu is a small village, but bigger than I had dared hope when it had been described to me as 'a hole in the forest'. My home is in view of the hospital and church and is next to the secondary and primary school. From 7 am Monday to Saturday the school is a hub of activity, always beginning for the staff and children with the singing of the national anthem, the raising of the Zairian flag and the chanting of some of the slogans of President Mobutu. The lack of equipment, books, paper and well qualified teachers, and the general run-down of the classrooms, are some of the more obvious difficulties. The school functions, and the children are eager to learn, but the school is not run without problems.

The day after my arrival I was introduced to the hospital at Pimu. Three out of the four wards were functioning, although due to a lack of drugs and the fact that all the students were home for the summer break, there was a lower number of patients than usual. I had been prepared for many differences between the wards at Pimu and those at home, but even so I was rendered speechless that first day. It seemed difficult not to make mental comparisons in respect to the obvious lack of equipment and the general sights and smells first noticed. On entering the two male and female wards one sees a large room complete with beds each side, but it is a very different sight from that gained on first entering a ward at home. In these old wards at Pimu there are no curtains at the windows or between the beds, and the windows are in fact wooden shutters which, when closed, completely shut out the light and the air but are a good means of ventilation when open. The beds are depleted of mattresses, pillows and sheets, and yet support the patients.

Hospital is a family affair

Often several members of the family will come to the hospital with the patients and so a couple of children are to be seen on the

bed, plus one, two, or more adults of the family. These will certainly all sleep on, under or beside the patient's bed. I had to smile the first time I saw the ward during the night. Each bed was surrounded by a number of people, there was a curious selection of mosquito nets over some of the beds, hurricane lamps alight in various corners, two dogs sleeping at one end, and six people asleep on a bench outside the ward office, having brought a patient whom I was trying to see with the help of a paraffin lamp.

During the short time since I arrived, I have come to accept the presence of a predominately male staff in all the departments, and the fact that the patients are frequently missing when you hope to find them in bed. When speaking to a patient, there is often advice given from the other members of the family or from the person in the next bed, and very little is regarded as the personal business of the patient. Most come to hospital having walked distances quite unthinkable to us at home, even when in good health. Many are not completely sure about western medicine and, because of fear, prefer to be treated by local medicine at the same time. Patients must pay for their medicines and operations, and the latter not only in payment of money but also with two or three bottles of paraffin, so that we are able to keep the steriliser working.

continued on back cover



Women returning from the forest with heavy loads of wood

Although the journey from London to Kinshasa takes only a few hours, it may take several weeks to get from Kinshasa to Pimu. Pimu is not a very accessible place and once you actually arrive it is very difficult to get away again. Some people refer to Pimu as a green box with a blue lid, for we are surrounded by trees wherever we look. Absence of any form of public transport, shortage of fuel and the exorbitant price of what is available means that no journey that is not absolutely necessary is ever contemplated. More and more missionaries are taking their holidays *sur place* because it is so difficult to get away. A newly arrived missionary recently became very excited at the prospect of her first evening out since her arrival here. It was a big event just to walk half a kilometre down the road to a house meeting with Zairian Christians.

When the motor bike is working and there are two doctors here, one of them has a couple of days away each month visiting dispensaries in our area. Luke Alexander, our mechanic, is sometimes called out to rescue a landrover in distress, one which has failed to return to base after a journey and which must be sought out. Occasionally he has to go to Lisala, our nearest town and the other side of the Zaire River, to buy and organize the transport of fuels, cement and other materials. The annual language school provides an escape for the newer missionaries, as do special events like the recent



Luke Alexander at work

centenary celebrations at Upoto. Visits from representatives of the BMS, OXFAM and the Leprosy Mission also provide an excuse for a journey and a day out for somebody.

The work extends beyond the hospital

However, I spend more days away from Pimu than everybody else put together, not getting away from it all but getting into the thick of it. Although the hospital and nurses' school are actually in Pimu, we are responsible for the health care of a much wider area. Medical supplies are so difficult to obtain and so expensive for the patients to buy that one quickly becomes convinced of the importance of preventive care. It is estimated that the mortality rate amongst children under five is 50% in an area where there is no medical care. It is reduced to 25% where there are hospitals or dispensaries providing some curative medicines, but where there are under fives' clinics, offering health education and vaccinations, it is halved again to 12.5%. These clinics in our area are now my main responsibility.

Today has been a typical day. We left Pimu at 5.45 am and pushing the landrover down the road to get it started made certain that the three student nurses and myself were wide awake. The bumpy road ensured that we did not fall asleep again! With the words of Jesus, 'I am the Way, the Truth and the Life', we began our worship at the beginning of the clinic in a nearby village. A student nurse followed this with a ten-minute talk on how one acquires intestinal worms and how to prevent them. This year we are really insisting on the importance of each family having a toilet, as so much ill health and even death is the result of poor hygienic standards. Whilst the student nurses attended to each child, weighing them and giving the required medicines and vaccines, I supervised their work and talked with the mothers, giving advice and seeing problem children.

Good advice is not always practical

There was a mother with twins 13 months old, the first a beautiful baby, the second a scraggy, underweight child. This is quite a common problem, as a first twin is always fed first and often the milk supply is running low when the second one has his turn. I spent some time with her and then turned my attention to an irritable child with infected scabies. Poor little fellow! He scratched and squirmed so his mother put him down on the ground and then, with his dusty, dirty hands, he scratched his itching skin. He needed an injection of long-acting penicillin but his mother had no money to

REAL PEOPLE WITH REAL PROBLEMS

by Kathleen Ince

pay for it. 'Wash him thoroughly and often with soap,' I said. 'Where can I get soap from? There are no shops here,' she retorted. 'It will help if you iron all his clothes after washing them before putting them back on him.' 'We can't afford an iron,' she said. He went away covered in gentian violet, but neither his mother nor I felt we had helped him very much.

Another mother came with a two-year old who had lost two and a half kilograms in a month as a result of measles. I advised her about feeding him but he had no interest in food and the sores in his mouth made



Nurses' teaching laboratory at Pimu

eating painful. Here, there is no jelly and ice-cream to tempt the children to eat and, more important, no powdered milk in local shops to provide the much needed protein. Another mum approached me, 'Do you recognize your baby, Mademoiselle?' No, I could not say that I did, but I recognized the mother. A year ago she had brought the week-old baby to hospital suffering from tetanus. What a joy to see the child again! A year ago, her little body contorted by painful spasms, we had tube fed her, injected her and prayed with her, and today she was thoroughly enjoying being the centre of attention. Then, having seen 90 children we moved on to the next village, fortifying ourselves on the way with juicy oranges.

Phasing out the hospital team

Tomorrow's clinic will be different. It is centred on a dispensary and the local nurse will help us. Following a training course, we hope that the village nurses will be able to run the clinics themselves, with the help of untrained local folk whom we are trying to educate as to their vital role in promoting health in the community. I will visit them monthly with supplies of drugs and vaccines, and will help them with any problems they have encountered. Where there are no dispensaries the hospital team will continue to run the clinics, but the advantage of locally run clinics is that they are not dependent on adequate hospital staff and vehicles that sometimes break down and prevent us holding the clinics.

Suffering is not just physical

Our work at Pimu is medically orientated but the problems and suffering of the people here are far wider, and as Christians we have many opportunities of working with our pastor and the local church. As I write, several people come to mind. There is the

childless wife rejected by her husband, the Christian wife in a polygamous marriage, the nurse, for whom there is no known local remedy, with recurrent fevers which he believes to be caused by an evil spirit, the parents of a 14-year-old boy dying of cancer, and the woman accused of sorcery, the stigma of which will be with her for the rest of her life. Real people with real problems. Fear is a key word in the experience of so many. 'Perfect love drives out all fear.' How those words have burned in my heart in recent days.

But then, too, there are many encouragements for us at present. A group of women meet regularly to pray and seek to know Jesus in a deeper way, and the French Bible studies are enthusiastically attended by a nucleus of teachers. There is the growth of Sunday school work in the villages, well attended

Sunday services, and student nurses asking for Bible teaching, a few sharing with us that they no longer think that Christianity is something to be mocked and that they want to follow Jesus themselves. Yes, there are signs of growth and most missionaries are involved in giving teaching to Christians, and sharing the wonderful truth discovered in Jesus Christ, who sets men free from their fears, free from the power of sin, and brings them to living fellowship with God, so making them His sons. But there are still so many people who have not yet grasped this truth, and even Christians are living in fear of sickness and sorcery and seeking to find help from local witchdoctors, instead of turning to Christ with their needs.

Pray with us for the people's release

Pastor Bombimbo has recently asked us to pray about the problem of alleged possession by evil spirits. The way to take revenge on somebody is to pay a sorcerer to cause a spirit of a dead person to enter him, thus making him ill. The sorcerer then makes a lot of money treating the person but never curing him. Whether these are cases of real spirit possession, or whether they are examples of the power of fear, is debatable, but whatever the cause, it is resulting in much suffering and Pastor has been very saddened lately to discover deacons and leaders in the local church very much involved in this practice. As we in Pimu pray, will you too join us in praying that the Christian Church here may grow and be effective in its witness to Jesus Christ, and that through Him, folk may find release from their fears and share His victorious life?



Crossing a bridge on a public health trip



Lending a hand in the school's construction

BUILDING FOR THE FUTURE

by John Ottaway

Katamu Kalala is a man with a future and a responsibility. He is the headmaster of *Institut Upoto*, the secondary school of some 300 pupils at Upoto near Lisala in the Equatorial Region of Zaire. He is a young man with a young family, having a university education behind him with a degree in theology to show for it. About a year ago he took over the headship of the school from BMS missionary Chris Sugg, and so brings to the job an African's understanding of his country and the educational needs of young Africans.

A firm foundation

His job is by no means easy, and some of the problems he encounters are very different from those found in Britain. There are no difficulties in finding enough pupils to fill and overfill the classes several times. But then he must find sufficient staff to teach them, enough classrooms to put them all in, and the necessary equipment — books, paper, chalk and so on — to enable teaching actually to take place. He does start with one great advantage over some of the local schools. He has a fine set of buildings financed by the BMS and built largely through the energies of missionary personnel. These include two classroom blocks with a laboratory, library, office and staffroom, and a boarding school for about 70 pupils, with dormitories, showers, dining-room and games room, as well as a house for the headmaster of the boarding school. These constructions are built to last, and provide a firm foundation for the Church's answer to the need for education amongst the youth of the area. However the need is growing, and the school is trying to expand. Already it has been necessary to borrow classrooms from the primary school at Upoto.

Too few qualified teachers

And of course, as the school grows, so do Katamu's headaches over staffing it. To attract qualified staff away from the big cities and into the jungle is no easy matter. Many of them prefer to be unemployed in Kinshasa than working in a place like Upoto with no social attractions. Unfortunately a large proportion of the Upoto staff is inadequately qualified, but the alternative is to have even fewer lessons being taught. At times last year, large areas of the curriculum — subjects like French, history, biology, chemistry and physics — were going untaught to many of the pupils. Thus, it became very difficult for Katamu to justify teaching religion (which is not an examination subject) to the upper classes, when he could have been giving them more vital and basic instruction in French, which of course

occupies the sort of fundamental position that English does in the British curriculum.

Academic standards have always been high at Upoto and, because of this established reputation, pupils come from a very wide area to attend the school, even from as far afield as Kinshasa and Kisangani. The reasons for this are that *Institut Upoto* has always been slightly better equipped than many other schools in the locality, and also it has something to do with the fact that the BMS has been able to send qualified missionary teachers to the school. It is probably true to say that their conscientious approach has rubbed off onto some of their African colleagues, and also onto the pupils.

The direct BMS involvement in the school is represented by Martin Sansom, Lorraine Carr and myself. I teach English and geography, Martin's subject is maths and Lorraine joined us last month to teach some of the sciences. Also two American Peace Corps volunteers have been helping ease the workload. But every year the CBFZ asks the BMS to send more teachers to help staff the schools, and while we would not wish to see *Institut Upoto* staffed entirely by expatriates, it is certainly true that there remains considerable scope for anyone prepared to make a commitment to educating the young people of Zaire.

Bring your own paper

Conditions are not necessarily easy, but there are always compensations. Many materials and teaching aids that we take for granted in Britain these days, are difficult to obtain or non-existent in Zaire. In some schools in the locality pupils are asked to supply their teachers with chalk, and even at Upoto, although we had sufficient paper last June to duplicate the examination questions, the pupils themselves had to supply the paper on which to write their answers. This meant more work for the teachers who invigilated, checking that answers were not already on the paper before the exams started.

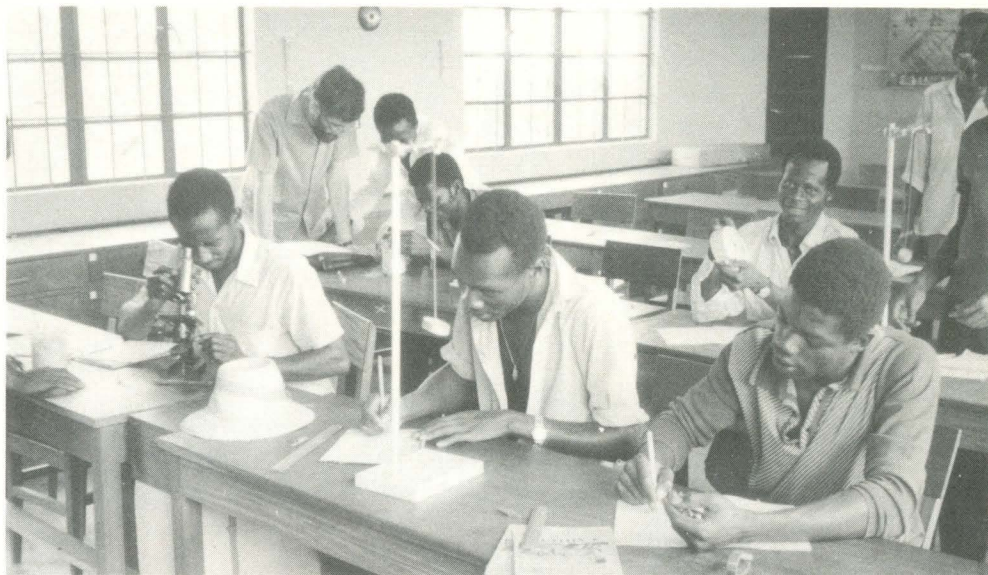
But discipline is relatively easy. After all, pupils pay for their schooling because they believe that the only way to get ahead is through a good education, or more precisely, through passing all the right exams. They sometimes scrape together the required amount of money by asking all the members of the family for a contribution, including aunts and uncles, grandparents, cousins and anyone else who can be persuaded. Africans dream of all the things that many people in Britain dream of, that is, more money and perks for less work and fewer responsibilities,

and no one believes that there is not a place at university (preferably a university abroad) specially earmarked for him. Failure therefore comes harder to a young African than it probably does to a schoolboy in Britain, who still has other opportunities open for exploration.

Other ways of life are fascinating

Teaching is often as enlightening for the teacher as the taught. Because the basic level of general knowledge is so low, a subject like geography or history can really broaden the horizons of the pupils. Talk of snow and ice in a place where the temperature rarely falls below 70 degrees is as baffling as the idea of the sea ('Is it as big as the river, sir?'). The leaves all falling off the autumn trees is a big joke, and if there are no palm trees and manioc plants, what do people eat? That one can explain seasonal change, night and day, and why it is hot at Upoto but not at the North Pole, is treated with mild suspicion, but the way in which other people in other parts of the world have to adapt to very different conditions and overcome them, is fascinating to them.

Children must be much the same the world over, and at Upoto there are bright pupils and there are slow pupils. There are polite pupils and cheeky pupils; hardworking ones and lazy ones; pupils with a good command of French, and with inquisitive minds who want to find out what makes the world tick, and others who are only interested in getting out of the classroom and playing football. The age range in the upper part of the school must cover lads of about 22 or 23. The older pupils are the ones who have probably repeated at least one year. They tend to be



6th Form practical physics lesson, taken by Chris Sugg, headmaster before Katamu Kalala

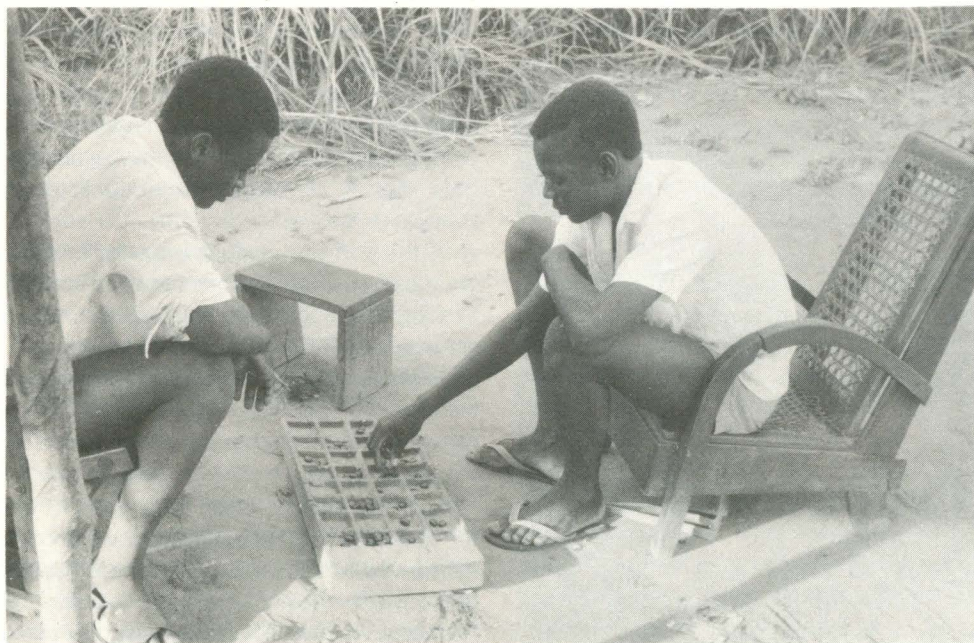
conscientious in their attitude to the work, but are often less intelligent than the younger members of the class.

In general the pupils are fit and energetic. They are, however, regular patrons of the dispensary, especially when their health is threatened by a class test, and maladies tend to materialize with the imposition of grass-cutting and mission-tidying routines. But speaking from experience, their speed around the football field belies their nutritional problems and many of them, if they live in Lisala, also have a long walk to and from school. Since they must arrive at the mission for morning prayers most will have to leave home at about six o'clock. On the other hand, there is no afternoon school, but as very often there is no facility for doing school work in the evenings, it is

during the afternoon that homework is supposed to be done.

Education is more than exam results

While the State had taken over responsibility for all the country's schools, religion could not be taught, and attendance at morning prayers could not be imposed. Now that the churches (both Protestant and Catholic) have regained a measure of the control they used to have in the running of the schools, many challenging possibilities have opened up before us once again. Of course, this presents a great responsibility to both the church as an organization, and to the members of that organization as individuals. Katamu bears the brunt of this responsibility, and has to try to weld together the educational needs of the pupils in terms of examination results, and the interests of the church of which he is a member, in bringing all pupils to a wider understanding of what Christ can mean in their lives and in their futures. The task is a delicate one, for while the pupils are certainly interested in religion, they are often as critical as are young people in Britain of the Church. There is still plenty of opportunity for Christians working in the schools in Zaire to embark on basic Bible teaching, as well as showing through their lives that the love of which Christ so often speaks can be a reality.



Upoto schoolboys playing an African bean game

There are already dedicated Christians working in education in the country, people like Katamu, who are trying to show — and succeeding — that being a Christian and a church member is very valid for Africans, and that an understanding of Christ is a basic part of the education of young people in Africa.

Dancing the Gospel

by Ann Flippance



'The meeting next week will be at Camp Libenge. Please be there in good time. The women from Camp Bayekele will be responsible for the meeting.' So ends a women's meeting here on the mission compound in Binga.

Five plus seven

Binga, a plantation in the middle of the forest, covers a vast area of 46 square miles. This means that not all the women are able to walk to the mission for the weekly women's meeting. If they did, even just for the united meeting once a month, the church would be filled at least three times over. So while five camps regularly meet each week on the mission, there are another seven further from the compound which should have their own meetings. However, this depends very much on the abilities of the catechist and his wife in the various camps. They are not always able to read and

write, and in some camps very few of the women themselves are literate. This is because the camps further from the centre tend to house the lowest paid manual workers and the less well-educated families. There are insufficient school places for the number of children, and it is the girls who stay at home.

The meeting we had just finished was addressed by Mondonga Elia. This was the first time she had given an address, and someone else led the meeting for her as she is unable to read or write more than a few words. She is typical of most of the women in that she has several children, the youngest being less than two, so much of her time is taken up by her family. She fetches water from the communal tap, buys food in the market to prepare for their one daily meal, or goes to her garden to pick what she can there. Then, too, because a catechist cannot

support himself and a family on his salary alone, she sells a few of the necessities of life to make ends meet.

Food and clothes for a special occasion

During the past few months we have gradually been visiting all the camps in turn to strengthen the women's faith. On such visits the women's meeting is turned into a big occasion. Often women in the camp to be visited have spent the day before in their gardens, picking manioc leaves to make *mpondu* when cooked. Between them they will have bought fish, rice and pounded maize, and someone may even have been persuaded to part with a chicken or two. Early in the morning they begin preparing the food and by nine o'clock, dressed in their best clothes, they are ready waiting for their visitors. These, too, come dressed in their best clothes, if they have any, with the addition of flowers or leaves in their hair,

and branches in their hands. Some will have walked for two hours or more, but none are too tired to dance when they arrive.

Singing and dancing, too

As we approach the camp, we stop and decide which hymn we are going to sing and wait for the stragglers to catch up. Then, singing at the tops of our voices, we march into the camp with the shuffling step the Africans use when dancing. Of course everyone comes out to see what is happening, if they have not already gone to the church to investigate the noise of drums beating and women singing and dancing. Inevitably there is a crowd of children gathered round so sometimes we sing choruses especially for them. When we think everyone has arrived, we all pile into the church, or sit outside in the shade, while two women from one of the other camps take the service. As it progresses a few more stragglers arrive and little children wander in and out, while a hungry or tired baby might set up a yell, so earning the frowns of many as they strain to hear the address.

For the last few years Joan Greenaway, recently retired from Upoto, and I have drawn up a programme each year to give some variety to these meetings. Otherwise we would hear the parable of the five foolish and the five wise virgins nearly every time! Hymn books and Bibles are scarce, even for the few who can read, so everything is learnt by rote and we tend to sing the same hymns each time. After the service and in front of the church, once more everyone joins in dancing to the beat of half a dozen drums. Finally we are called in order of importance and given food to eat. Mama Pastor Liotho and the overseer's wife, myself and perhaps one or two others, sit in the catechist's house while the rest sit in groups, according to their camps, under shelters outside. Spoons and forks do not extend that far so they sit around a communal bowl, all dipping in their hands.

Gardening takes priority

While the women's meeting is only one of several activities for the women here, it is the one that continues week by week regardless of the time of year or the availability of people to help. Two main factors affect the numbers at these meetings. Firstly, many of the more capable women are the wives of teachers who do not always want to stay in Binga. To improve their prospects they move on to Upoto and Lisala. Secondly, as with all activities in the church, there is a seasonal ebb and flow at the meetings depending on the amount of work



Women busy cutting the grass

to be done in the gardens. The women must do such work or else they would have great difficulty in feeding their families. In the new year they begin to cut and burn off their gardens before the rains come, so until April many women spend much of their time away from home. Then there is the continual hoeing to be done until the crop is grown. By August/September it is harvest time for the Ngwakas who grow maize, and they spend days at a time in their gardens picking the dried maize heads. The staple food of the Ngombes is manioc which they dig up in smaller amounts as they need it. Outside the plantation in October, most people take to the forest to prepare for the drying up of the forest streams. At this time the fish congregate in small pools and the surrounding mud, where they are easily caught.

'It's all gone dark'

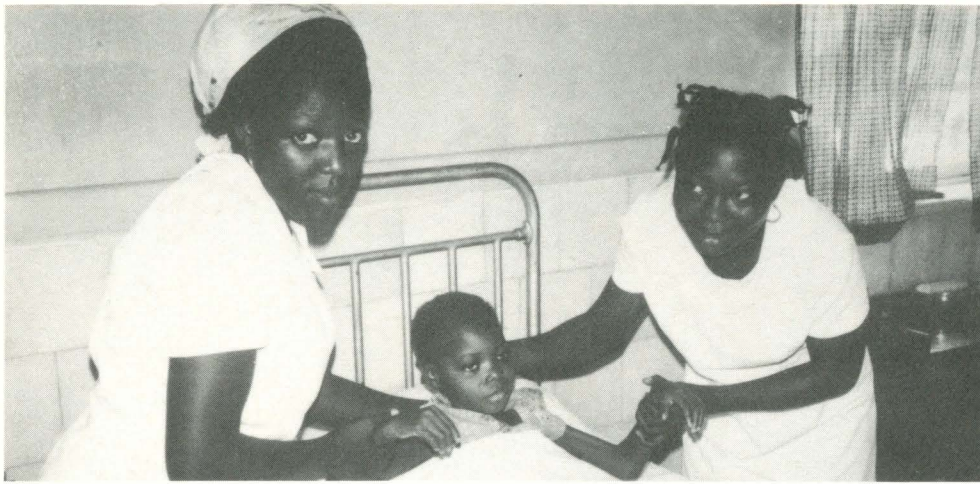
The sewing class was restarted two years ago and has a membership of 70-80, although attendance is much lower owing to the

numerous problems of daily life and the fact that the plantation company also runs sewing classes. Even so, if space and teachers were available the attendance number could be much higher. Similarly, reading classes have started in various camps but due to the lack of books and literate women who could teach the classes, progress is slow, though some persevere and succeed in learning to read. For the older women it is difficult to focus for any length of time on the print in the books, and frequently they are heard to say *miso maindi* – 'it's all gone dark'. Mama Sangoboa Olofio, one of the catechists' wives, is an exception to the general rule. She can read and write well and is therefore able to help in most of the work. The reading class in her camp is kept going and if there is any event at the church she is sure to be there with a group of women and teenage girls.



Mama Anendani holding cocoa pods

Our ex-Women's President, Mama Anendani, an older woman, also gave considerable help though she too now says *miso maindi* and finds difficulty in reading for any length of time. Unfortunately she has recently entered into a time of great difficulty. Although a strong Christian for many years, she became ill last March on returning to her village and has been mentally ill on and off ever since. She went back to her village after the disappearance of her half-brother and the accusation of his sisters that her own brother had killed him. Where families are still pagan, witchcraft enters in and it is difficult for a Christian to stand firm. Since her return to Binga we have held prayer meetings for her and certainly she is much improved. But she herself felt it was better to resign while in this state, and so we are soon to appoint a new president. This may perhaps be Pastor Liotho's wife, who was with her husband while he trained at Yakusu and so has had some training to help in the work.



Students helping a patient in the new ward

'No, no, no, we have had all this out before, we agreed no more advances on your salary until your old debt is finished, and that agreement must stand.' This is the sort of conversation which often begins the official working day in the doctor's office, as one of the hospital staff come to ask for yet another advance on their salary to cope with some family problem.

Or perhaps it is a conversation with our nurse director, Citizen Mobonde. Someone has a 50-gallon drum of petrol to sell. 'Well, if you can bargain down the price to around £150 for the 50 gallons we could buy some, as we have a little money and our stocks are

low.' The conversation may be about drugs. Perhaps the penicillin has almost run out (again), or just very occasionally there may be a drug trafficker with aspirin to sell at £20 per 1,000. 'Where do they come from? Are they stolen?' His story seems genuine. 'Well, if we can get him down to around £15 per 1,000 we could buy them, as we are short and there will be no transport costs to pay.' (Just compare our prices!) If only we had arrangements for regular supplies of drugs and fuels.

Preventing the preventable

Well, before these conversations have taken place and before morning prayers at 7 am, the Public Health team will have been out on the road to visit one of our 20 village centres. Here, children under five years old will be seen, their weight gain checked to look for early signs of disease, and protection will be given against the killing childhood diseases such as whooping cough, measles, malaria and others. Expectant mothers will also be seen and, if problems are anticipated, will be advised to go to Pimu for delivery. How important it is to prevent the preventable. If only we had a greater proportion of the children and their mothers attending the clinics, and if only our health education really got through to everybody.

This team is on the road three or four days a week and the fuel situation is such that the team, including one of our missionary nurses, is forced to camp out to save fuel as well as travelling time. The road conditions are such that even new landrovers are constantly needing repairs; shock absorbers (about £60 a time), tyres (£110 each), springs and clutches particularly. Last year we spent over £2,000 on spare parts and often a wait of many months was necessary for one vital part or another. If only we had a method of obtaining spare parts regularly and at realistic prices.

Take up thy mat and come

Back at the hospital it is time for the morning ward round. Our patients in the new ward are seen daily by the doctors and receive a comparatively high standard of care. In the old ward the visits are on alternate days with one of the missionary nurses doing the rounds when the doctor is not there. In the old ward the conditions are worse. There are no mattresses on the beds, nor sheets, only the mat that the patient must bring with him. If he does not bring one he will be lying on the bed springs and many of those have pieces missing. One of the patients this morning has had a chest infection and now thinks he has tuberculosis. I am not convinced. If only we could have an X-ray to clear up the matter one way or the other. To another patient we have to say, 'Yes I know we have diagnosed that your child has intestinal worms, but you cannot have any treatment for him until you have paid off your existing debt.' We need over £1,000 per month for salaries and the doctor will

If Only We Had....

by Adrian Hopkins

not be at all popular if there is not enough money in the safe. There has just been a 25% wage increase too. If only we had ways of showing our love for the people without having to be so hard so often.

After the ward round there may be an operating list. All operations must be paid for in advance, including a donation of paraffin as it is almost unavailable and needed for the sterilization; one bottle for a minor procedure, three for a hernia repair, and four for something more major. Of course it is different for urgent cases which are always done when needed. If only we had better facilities and better trained staff we could do more, and less beds would be blocked by infected cases.

Learn about the Saviour, too

If it is not operating, then it is teaching. Our nursing school is the only one serving an area of about the size of England and Wales. We have roughly 40 students, mostly



Citizen Mobonde in the pharmacy



Students at work in the old ward

in two years, but the top eight finalists are invited to do a further year for a second diploma. Students are all resident and we hope and pray that after their time with us, they will not only be excellent nurses, but will have understood what the gospel is and come to know Jesus as their personal Saviour, perhaps as a result of morning prayers or Bible studies led by Pastor Bombimbo. Due to our being situated remote from towns, well educated and trained staff are difficult to come by, so that all the technical subjects at the moment have to be taught by the missionaries. For most of us this means between eight and fourteen hours per week, although due to emergencies and other events, courses get behind and extra hours often have to be added to make up. This might be during the evenings, or at six o'clock in the morning. If only we could be sure of regular food supplies for the students, one of the constant worries of Citizen Ejeje, the warden of the students' hostel, would be avoided.

Auxiliaries do a fine job

Each day two out-patient sessions are held. Here one or other doctor sees those patients selected by the auxiliary nurse in charge. Many patients come with minor complaints or with common conditions easily treated by the nurse, who can thus free the doctor to do other work.

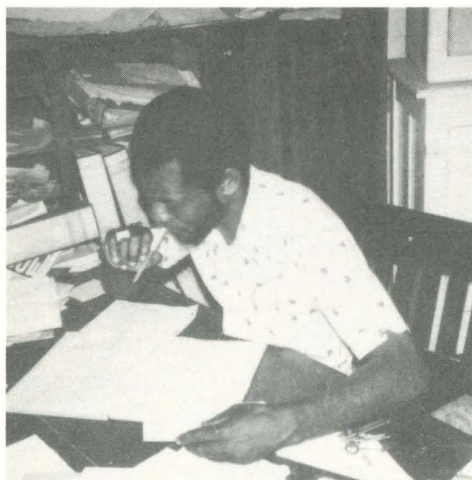
Alternate Tuesdays are normally days out for the doctor, visiting rural dispensaries, where we have auxiliary nurses working, giving primary health care to the villagers nearer their homes. On these visits prescription procedure is checked and selected patients are seen, as well as the fees collected. If only we had more auxiliaries we could expand this very valuable work. If only we had good roads the doctors would not need to undergo their fortnightly motorbike scramble.

If only I had a secretary. Well, my wife, Sylvia, does a lot but there always seems to be a backlog of administrative work, perhaps because I am not much good at letter writing. For almost a year we were without a mechanic and a real heartfelt cry of all of us was if only we had someone full time to look after the landrovers, generators, waterpump and other hospital equipment and buildings. Even now that we have Luke Alexander, the work load is such that in order to help with the church work generally in our area, we feel we could use a second mechanic/odd job man.

Giving thanks in all circumstances

If only we had . . . But we do not have many of these things. It is natural, of course, that we want to provide the best possible as an expression of our love for our fellow men in Jesus Christ. But we do have some resources. We have more resources than some other hospitals in Zaire. We have been able to give a more continuous level of curative and preventive care than many other hospitals suffering from the same supply and financial problems. We are often aware of answers to prayer, with the healing of difficult cases or the arrival of vital drugs just in time, even if at other times we suffer great losses, like that of half of a recent consignment of £3,000 worth of drugs whilst in transit. We have some dedicated people working in the hospital, such as Citizen Mobonde and Citizen Ejeje, and we have the constant support of Pastor Bombimbo. We thank God that in the last three years we have been able to give a more or less continuing service, when due to civil war and other causes the country has deteriorated economically.

We constantly need prayer that we may have wisdom to use the resources we do have, but if only we had more . . . Just think what you have.



Citizen Ejeje in his office

3 in 1 wife

by Sylvia Hopkins

Wives working abroad find that some of their daily tasks do not differ very much from those at home. Some teach, nurse, or are involved in women's work and Christian education. Others are full time mothers with pre-school children who need lots of supervision and organized play activities, or with school age children who need to be taught each day. However, most wives find, like others in the mission situation, that other tasks become theirs as colleagues leave for furlough or family reasons.

I once wrote in an essay at school that I would like to be a 'typist or a teacher or a missionary' but never dreamt at the time that I would be all three!

By teaching other missionaries' children for the first year after arriving in Pimu, my teaching experience was put to good use and will be invaluable for our own children who will need educating when we return to Zaire.

In the last two years typing and accounts occupied a good deal of my time. Letters needed to be typed in French. Each month's credits and expenditures were entered in ledgers. The drug orders and accounts for the rural dispensaries were dealt with monthly, as were personal monies amongst missionaries. My office training was 'hard pushed' at times to keep up with the diversities of the task.

Work throughout the day would be punctuated with interruptions of a wide variety. Students come asking for new syringes in exchange for broken ones, or for vaccines or Sellotape for sealing wounds. Villagers come to barter over fish, fruit and vegetables, whilst patients' relatives come hoping to be given old clothes for their children or rice. State officials and village chiefs call to see the doctor and occasionally hospitality is provided. Often the Roman Catholics from a distant dispensary bring patients for operation and on such occasions they call in for coffee or lunch. And of course the family need to be fed and watered.

Yes, life is full and varied. As someone has said, 'There is never a normal day in Pimu'.

SERVICE WITH A SMILE

by Joan Greenaway

'There are many ways of serving, but the same Lord is served' (1 Corinthians 12:5).

Over the years the role of a missionary has changed considerably. The Church in Zaire is growing up, having now celebrated her centenary, and through the pastors, evangelists and lay workers is being helped and guided in making her own decisions. The road is often rough and uphill and sometimes there are landslides, but we praise God for the foundation that has been layed and upon which we today seek to build, together with our Zairian brothers and sisters in Christ.

A favourite hymn of the women at Upoto is 'Give me oil in my lamp, keep me burning', and often in recent years I have felt that we as missionaries need to be like oil in order to help keep the various sections and activities within the Church burning brightly, not allowing their witness to be dimmed. We are workers together with God, and we continually pray that there may be true

harmony between each branch of service. Oil is necessary for the smooth working of all machinery, and often words are like oil and can be used for encouragement, reproof, guidance, advice, and we just pray that the oil we supply is pure, sincere and effective, and through prayer will bring blessing on all concerned.

Six hour deacons' meeting

As Upoto is the centre of our North Equatorial Region, I have been working in close co-operation with our regional superintendent and his wife. The deacons' meeting plays a very important part in the life of the church. This starts at nine o'clock in the morning, on the last Thursday in the month, and finishes about three o'clock in the afternoon. The average attendance is around 25 including about six women deacons. There are always many church and family problems to discuss, candidates being brought forward for baptism and those wishing to return to the fellowship of the church, besides matters referred to the church from regional councils. We all have ample opportunity for open discussion and questions, in order to try to clarify some of the rather difficult situations. But these are often very prolonged discussions, so a cup of tea is most welcome about midday, together with a piece of bread or a small doughnut, that is, if sugar and flour are both available.

Our church finance committee meets from time to time, consisting of nine members including myself, and I was asked to be church treasurer. The two primary school directors were responsible for collecting in the church gifts and paying them in to me, and then Citizen Majaka collected the wages

from me each month to pay out to the church workers. But being treasurer in a rural situation often meant that village catechists or overseers brought in monies at odd times and pleaded to be paid either early or late, just when one was in the middle of another job. We were trying to regulate times and days of paying out, but it was very difficult. All this of course is done in the house as there has been nowhere else to keep the church monies since both the church safes were broken into during the Rebellion. And so this is a big responsibility. There is now a bank in Lisala, but the monthly income scarcely meets the expenditure and as money comes in, it seems to be paid out fairly quickly. Transport costs are very high, both for the landrover and the outboard motor, which is needed continually for crossing the river.

'God loves a cheerful giver'

Because of the church's many commitments we often have special collections on communion Sunday. These are called 'Salela Njambe' (Serve God) when everyone in the church comes forward, men and women giving separately and competing with one another, amidst the singing of the choir and beating of the drums. There is a group of three men deacons on one side and two women helping me on the other side, sitting on the back steps of the pulpit. The gifts are received by the appropriate group as they are passed over by the handful. Great is the rejoicing when, more often than not, the women's gifts exceed those of the men. Then Mama Bomolo stands up and shouts out to a packed church, 'To the glory of whom?' and the spontaneous response, 'To the glory of Jesus Christ our Saviour.' 'Yes,' she would say, 'We are the mothers of Jesus' and turning to the men, 'And where would you be without us?' Then follows a short and sometimes rather amusing diatribe between her and one of the men deacons after he has announced the total of the men's gifts. With this somewhat hilarious atmosphere of rejoicing over the total of the gifts, the large baskets would be lifted up and automatically everyone would join in the short sung prayer, 'Oh God, bless our gifts', repeated three times, prior to the prayer by the pastor.

After this service which might take anything up to three hours, is the communion service. And so between three and four o'clock on the Sunday afternoon, all the gifts handed in over the weekend together with the Sunday collections would be brought to my house for counting before I locked them away in a trunk. As most of the gifts were in



Making tea by the bucketful after a women's meeting



Baptismal candidates leaving Upoto Church to go down to the river

small coins, this was quite a lengthy job.

Preparing for baptism, 6.30 am

Activities have to start quite early on a communion Sunday especially when communion has to be prepared for at least 500 people. Grenadine is very seldom available now and so the 'wine' has to be prepared, possibly using cold weak tea, home-made orange, lemon or mulberry juice, or quite often, sweetened water coloured with cochineal. Frequently the 'bread' is broken biscuits. If there is to be a baptismal service as well, this takes place at 8 am either in the baptismal pool near the church, if the local water supply is functioning, if not, then down at the river. When a baptismal service is arranged, there are seldom less than 100 candidates and often more. This entails gathering them together soon after 6.30 am to check the lists and to issue the long white gowns, trying to sort out appropriate sizes for children and adults. These gowns have been made by our women's sewing class, as and when money has been available to buy the material. But many an hour I have spent cutting out, pinning and placing, ready for others to bring along a sewing machine and help with the long seams. New parts for old sewing machines are practically impossible to obtain now and many of our members bemoan the fact that their machines are now 'dead'. A new hand machine would probably cost at least £150.

Study and spread the word

Our women's committee work has helped to bind us together in service to the local church and has also formed the central point of Bible study and outreach work. The basis for many of our Bible studies has been the annual Women's World Day of Prayer programme. The work of translation of

this programme and the preparation of subsequent Bible study books takes quite a lot of time and prayerful thought, in order to convey the original meaning in such a way that it will be understood. It has been a real joy to lead these Bible study groups and they have been the foundation of all our outreach work.

In May, nine women came with me in the landrover and between us we led a seminar at Pimu based on the booklet, 'Be strengthened in the Spirit'. Each of the women took it in turns to either give a talk or lead a discussion, and certain items of drama had been prepared to illustrate the talks. From Pimu we continued our journey to Bosondjo, a large palm oil plantation 120 kms from Pimu, and led a similar seminar there before returning to Upoto. This time we crossed the river by means of the small company launch, driving the landrover on to the small barge at the side. This crossing took about three hours, winding in and out of the islands. On our return to Upoto the following week, we each took three or four other women and went out again, on foot or by canoe, to the villages in the Lisala area. And so the villages near and far, within our region, are getting teaching and encouragement, and Upoto is a truly witnessing community.

Books are in short supply

In our small bookshop, which is incorporated in our women's work, it is very difficult to get adequate supplies of Christian books or even simple readers. Always, goods must be paid for in advance, and then many are missing when the parcel arrives. Bibles and many other books need hard currency and so supplies in Zaire are very limited. Those we managed to order direct from England arrived intact but were finished in ten days.

I have always kept in touch with the Scripture Gift Mission and their tracts and booklets have penetrated far into the forest areas, bringing much joy and blessing to many. The revision of the *Way of Salvation* in Lingombe is now being printed in large type, so that it can help those learning to read and also those whose sight is failing. I have translated the book by Rex Mason *Thou preparest a table*, into Lingala. This is a study on the communion service. These and many other small, duplicated Bible study books form a basis of Bible study and discussion even when there are insufficient Bibles to go round. The revision of the Lingombe hymn book was done ten years ago now, but the church is still struggling to find sufficient money to complete the binding cost of the books so that they may be released for use.

There are many ways of service, sometimes just talking to people, or listening to their problems, comforting and being with them in time of bereavement, rejoicing and dancing with them on special occasions, helping to cook conference meals and preparing beds for delegates, typing, translating, duplicating study leaflets and hymn sheets, driving the landrover, helping to clear the forest gardens, leading study groups, preaching, selling books . . . and so it is with a very real sense of privilege and yet inadequacy, that I have been enabled to take part in many aspects of our work both at Upoto and in the Region.

Let us continue to 'Serve the Lord with gladness, and come before his presence with singing' (Psalm 100:2).



Joan Greenaway with Mama Mondengo, wife of the area superintendent



New Workers

FOR BANGLADESH

Roger and Pat Case both came to accept Jesus as Saviour in the fellowship of Morden Baptist Church, London. For Roger this was at a Boys' Brigade camp, while Pat's relationship to the Lord deepened over a period of time culminating in baptism. Some time after their marriage they were both brought into a fuller and deeper surrender to the lordship of Christ and experienced in a deeper way the empowering of His Holy Spirit. This first evidenced itself in their married life and then spread into areas of evangelism which in turn led to a call to overseas service with the BMS.

After completing one year's training at All Nations Christian College, Roger and Pat left last November for a year of language study at Barisal, Bangladesh. With them went their three children, Alexander, Samantha and Elizabeth. Roger is a development surveyor, Pat a nurse. After language study, they hope

to work with the technical building team under the direction of the local church and headed by David Sorrill.

God has laid before them a challenge and caution as they seek to serve Him in Bangladesh: 'For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident, for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work' (1 Corinthians 3:11-13). May the Lord grant that they build on the proper foundation and with the right materials.

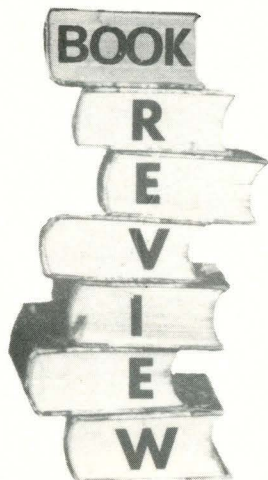
FOR ZAIRE

Adam Romanis comes from Newcastle-on-Tyne where he is a member of the congregation of All Saints Church, Gosforth.

From the age of about 10, he has felt a deepening call to serve God in the ordained ministry. In 1975 he went to Pembroke College, Oxford, to read psychology and philosophy. While there, he enjoyed the fellowship of many other Christians, both inside and outside of his own Anglican tradition.

Also in 1975, Adam's father took a job in the New Hebrides Condominium. Visiting his family there each summer gave Adam the idea of teaching abroad for a time, before beginning theological training. His search for work led him to the BMS where he offered for service in Zaire.

In preparation, Adam had opportunities to teach in both English- and French-medium schools in the New Hebrides last summer, and has since spent a month in Brussels, Belgium, improving his French. Last month he began teaching at the secondary school in Bolobo.



POCKET GUIDE TO THE NEW TESTAMENT

by Francis Foulkes

Published: Inter Varsity Press, £1.25

The New Testament is a diverse collection of 27 books and Francis Foulkes's aim is to introduce briefly the background and content of each book. All too often we should like to know far more, and the author points the way to further study in his list of books. In this pocket guide, he takes the line that it is not the precise author or circumstances that matter, but rather the

messages of the books, and he gives most attention to summarizing their contents and bringing out their various purposes in the early Church situation.

This book may be useful as a reference book for those requiring a brief, simple and attractive introduction to the New Testament books. But it is really intended to be a springboard, both for those interested in following up the background questions and for those seeking to do Bible study in some depth book by book. For both these purposes very useful suggestions are made.

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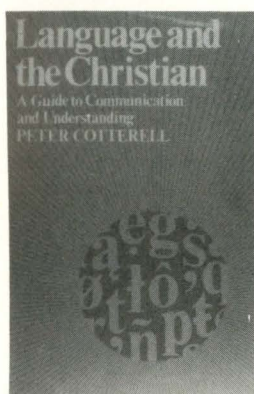
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LANGUAGE AND THE CHRISTIAN

by **Peter Cotterell**

Published: Bagster £6.95



Here is a good elementary introduction to linguistics and its relevance for Christians. The author, a member of the staff of the London Bible College, prepared the material originally for a course of lectures which he delivered at the School for World Mission, Pasadena, California. After a general introduction, there are chapters on the application of the study of linguistics to the problem of illiteracy, to translation, to the interpretation of the Bible, and to church

growth. The book should prove most useful to those preparing for service overseas, to those about to learn a foreign language, and indeed to all who are concerned to communicate effectively by the spoken word.

ASC

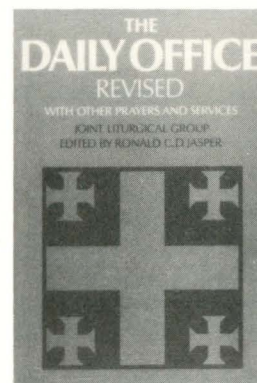
Many will find this book a useful manual for daily devotions and a valuable guide and service book for public worship. The material has been gathered from a variety of sources — the Apostle's Creed and the main canticles are in the texts of the International Consultation on English Texts; the Scriptures are quoted from the Revised Standard Version, the New English Bible and the

THE DAILY OFFICE REVISED

edited by **Ronald C D Jasper**

Published: SPCK £2.50

The Joint Liturgical Group, on which Baptists are represented by Neville Clark and Maurice Williams, has produced this collection of material to supplement the official service books of the main denominations. The Morning and Evening Offices are printed out as continuous services with revised tables of psalms and lessons, collects in modern speech, and a further set of canticles, both seasonal and general. There is a cycle of intercession for the mission of the church and a selection of prayers and litanies. Included also are a complete funeral service, prayers for use at a baptism, and a new eucharistic canon. Gordon Wakefield, a Methodist, contributes an introductory essay.



Jerusalem Bible; most of the psalms are from *Psalms — A New Translation for Worship*, though some are in the version of Ian Pitt-Watson.

ASC

The Hole in the Forest

continued from page 19

You need to be adaptable

Besides the two old wards, there is also a maternity department where I have completed just one delivery which needed to be an assisted birth. At 2 am there is a quiet atmosphere about the hospital, but it is also very dark. Deliveries must be made with the help of one or two paraffin lamps, which I imagine can become difficult when you have more than one mother in labour at a time.

My responsibilities are much greater here than they would be at home and the types of work more varied. I am not qualified as a nurse tutor but this is now part of my work. In England nurses are neither allowed to prescribe drugs nor give general anaesthetics but these form part of the nurses' duties here. I have been impressed by the adaptability I have seen exercised by many of the missionary and national staff, but this is largely due to a lack of experienced and qualified staff in these positions.

Who will give the most?

I have been welcomed at the church and have been to several worship services. In fact, since arriving in Zaire, I have had opportunity to join in worship services in Kikongo, French and English, and then more latterly in Lingala. The communion services are always longer lasting, some taking three to four hours, and involve more singing from the choirs and congregation and an active participation in bringing the offering. With

the drums beating and the folk singing lustily, all dance to the front of the church where there is a competition between the men and the women as to who will give the highest amount. All the services and meetings are in Lingala, which for me makes it difficult to participate with much understanding, so I am greatly indebted to missionary colleagues for their translations and their encouragement in learning this new language. The pastor leading the work of the Church at Pimu is well loved and respected by all. The work of a pastor in Zaire demands many qualities of leadership in the life of the village, and he is a man who is greatly dependent on God's guidance. Belief in the spirits and the power of witchcraft and sorcery is a serious problem facing the people here and is likewise to the Christian Church. The question of church discipline for its members also seems a point often under discussion.



Children outside Pimu church

That's life!

Yes, life could certainly be described as different here! Going to bed soon after 9 pm, attempting to feel safe perched on the side of a canoe, filling in endless forms (always in triplicate), experiencing that when it rains almost everything stops, sharing Christmas food parcels that arrive nine months late, fighting a continual battle with ants and cockroaches, and learning that lizards are just as frightened of you as vice versa — these are just some of the facts of life at Pimu.

I have enjoyed these first weeks and thank God that He has been with me in these beginnings, when there have been so many new things to see and experience. I look onwards to the coming months and upwards to Christ that He may be my strength and guide as I serve Him in Pimu.

MISSIONARY MOVEMENTS

Arrivals

Dr E Marsh on 4 November from Berhampur, India.

Miss J Westlake on 7 November from Chandraghona, Bangladesh.

Departures

Miss P E Gilbert on 2 November for Kinshasa, Zaire.

Miss M Bushill on 4 November for Delhi, India.

Miss V Campbell on 6 November for Dacca, Bangladesh.

Miss A Wilmot on 9 November for Barisal, Bangladesh.

Mr J Ottaway on 9 November for Upoto, Zaire.

Miss M M Mills on 23 November for Diptipur, India.

Miss P Sims on 23 November for Udayagiri, India.

Mr and Mrs R W Case and family on 27 November for Barisal, Bangladesh.

ACKNOWLEDGEMENTS

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(27 October-27 November 1978)

General Work: Anon: £1.00; Anon: £10.00; Anon: £19.00; Anon: £20.00; Anon: £40.00; Anon: £10.00; Anon: £25.00; Anon (LC): £5.00; Anon (Kitega Choir): £91.00; Anon: £5.00; Anon: £10.00; Anon: £20.00; Anon (FDM): £10.20; Anon: £25.00; Anon: £50.00; Anon: £60.00; Anon: £5.00; Anon: £25.00; Anon (Bristol):

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Medical Work: Anon: £20.00.

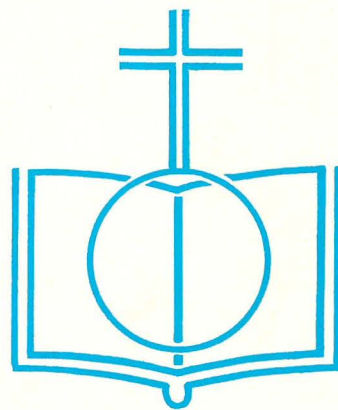
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Mrs S Lee	869	19
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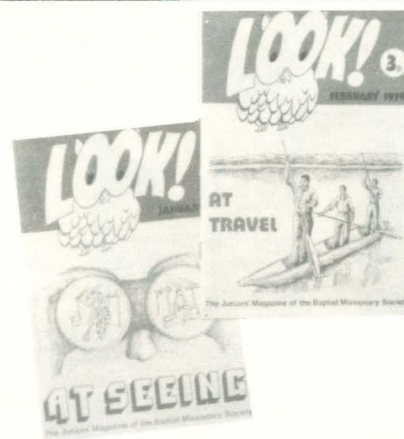
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COMMENT

Trinidad's first association with Christianity came, perhaps, with its sighting by the lookout aboard the ship of Christopher Columbus, as the expedition sailed west in search of a new route to India. As that tiny vessel approached this most southerly of the Caribbean islands, it appeared to the lookout as though they were approaching three small islands coming into view over the horizon. They later turned out to be the three hills in the south of the island and so on 31 July 1498 Columbus and his companions named the island Trinidad, after the Trinity.

Protestant work in the island was begun by coloured people. Negroes, who had once been American slaves, fought with the British in their raids on American territories during the war of 1812. Later these ex-slaves were settled by the British on Trinidad and each was given 16 acres of land. These people practised believer's baptism and organized themselves as a Baptist fellowship.

First Baptist missionary

The first missionary appointed by the BMS to Trinidad was George Cowen who went out in 1843. He established a work in Port of Spain and when, later, he was joined by another missionary he handed over this church in Port of Spain to the new man, William Law, and he himself went to work and witness in the south of the island.

By 1897 the Society judged the Baptist community in the island to be of such maturity that it could maintain and propagate itself, and so all BMS personnel were withdrawn. This action, however, was discovered to be premature and in 1946 the

Trinidad and Tobago Baptist Union invited the Society to stand with them in the work once more. So the association between the BMS and the island was renewed.

Waiting for the rebirth

Trying to describe the capital of Trinidad, Port of Spain, someone once said that the Renaissance had discovered its main street with its mixture of flamboyant architecture. But, he added quickly, that the renaissance never came to Trinidad. Now if the rebirth in the arts passed the island by, the rebirth in the spirit also is yet to come for the vast majority of its people.

This island is noted far and wide for its Carnival, a time of gay abandon when most of the senses are indulged. Yet it is thought that this festival which precedes Lent takes its name from the Latin 'carne-vale' meaning 'farewell to the flesh'. It is believed that in those early days 'carne-vale' was the beginning of self denial and the approach to Easter.

Speaking in 1940 the Secretary of State for the Colonies said, 'If a healthy society is to be built up in the West Indian Islands, then it must be built up on the foundation of Christian religion and Christian ethics.'

The battle to achieve this is still being fought. The training of pastors to build up the saints, and the training of lay people to share their faith with others, is an important part in the strategy of mission in Trinidad today. It is a demanding work calling for much patience and much devoted service in the Master's name.

BRIEF ENCOUNTER

by Betty Jacob, hostess at the Mission House

Arriving in any new place after dark can be very confusing, so landing on an island I had never visited before and could not see because night had fallen, meant that my first impressions were formed by the unexpected warmth that pervaded the plane as the door was opened after nine hours in the air.

At Piarco Airport, in Trinidad, I watched amazed as all the luggage was brought by truck to the airport building and we all proceeded to find our own luggage in the darkness outside! The passage through customs was amazingly easy as I had nothing of value to bring into the country, just a few gifts for the family and the inevitable mail for BMS colleagues.

The journey from the airport to the house where I stayed covered only a few miles, as this was situated in the north of the island, not far from the capital, Port of Spain.

Beyond my dreams

I had always hoped that one day I would, somehow, visit one of the areas of the world where BMS missionaries are working, and where Baptists in Britain have a share in the

ongoing work of the Kingdom overseas, but Trinidad never came into my imaginings! So, despite the inevitable family separation involved, I was delighted when my son-in-law was appointed to a lectureship in the University of the West Indies and based in the Engineering Faculty in Trinidad. It was after their first year on the island that I had the opportunity to visit a field of the Society's work and at the same time to spend Christmas with my first grandchild and his parents.

Trinidad is not geared to tourism as is the neighbouring island of Tobago, and there is no public network of buses and the like. So everywhere there are cars; they come from all directions and give the impression of going in all directions too. During the time that Christine and John have lived on the island they have visited almost every area and know the more unusual places to see as well as the more known and popular. Although separated by some miles from the three BMS couples now working in the south, they manage frequent visits to them, especially at the times when the Baptist Union of Trinidad and Tobago have their

meetings, for John serves on the Executive Committee.

The spice of life

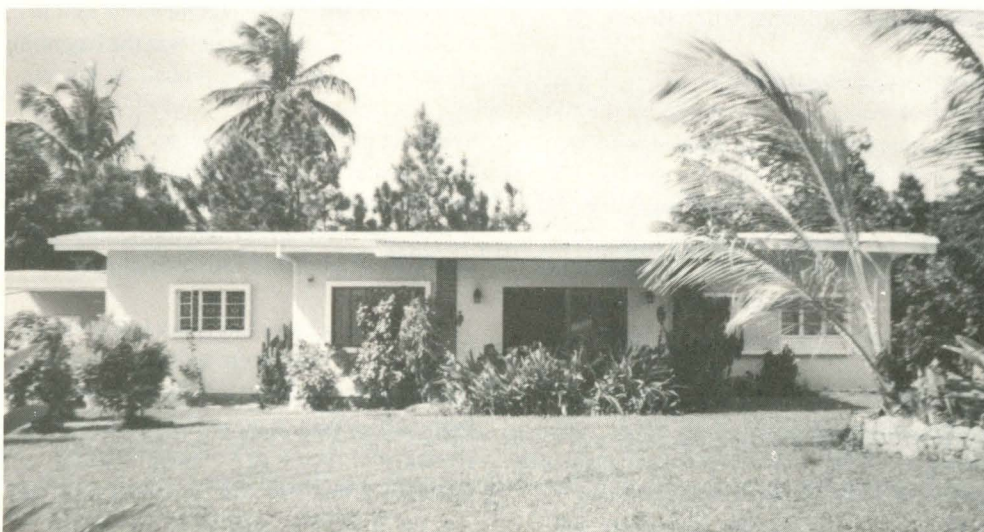
Trinidad is known by another name, 'the land of the humming bird', but it is also the land of the scarlet ibis, sugar cane, citrus fruit, cocoa, coffee, rum, the pitch lake and, of course, those marvellous steel bands and Carnival! Such a variety for an area only the size of Essex, roughly 60 miles long and 40 miles wide.

Trinidad is the most southerly and nearly the most easterly of the islands of the Caribbean. Despite its smallness it has a variety of cultures and traditions stemming from its discovery by Christopher Columbus in 1498. Then it was inhabited, so the history books say, by the Arawaks, but through the centuries Spain, France and Britain, as well as emigrants from Africa, India and America, have all woven their own pattern into the life of its people. Hinduism and Islam claim many faithful followers, as do various forms of voodoo practices. Feast days are kept nationally for all religious beliefs and faiths. Mosques and Hindu temples, clean and attractive, are part of the landscape in the more developed and residential north of the island. The population in these days is multi-racial with inter-marriage being the accepted thing.

To reach the south of the island one now travels on a new dual carriage motorway, known as the Princess Margaret Highway. This stretches to San Fernando and, growing along the roadside, stretching as far as the eye can see, is the tall, waving sugar cane. At San Fernando one finds the second largest Baptist Church, and in Princes Town, the headquarters of the Baptist Union, which is based at the rear of the new Baptist Church. They are hardly comparable with 4 Southampton Row, but then the number of churches within the Union is but 20 or so.

Along the Moruga Road

From this point, going due south, one is travelling on the Moruga Road, going through some of the Company villages where the first Baptists to arrive on the island were housed. The Moruga Road takes a winding course through mile upon mile of bush, with dense vegetation on either side including grapefruit and orange groves, and tethered here and there are a few goats, a bullock, or some cows. One sees masses of flowering shrubs and trees — perhaps a plantation of teak trees or



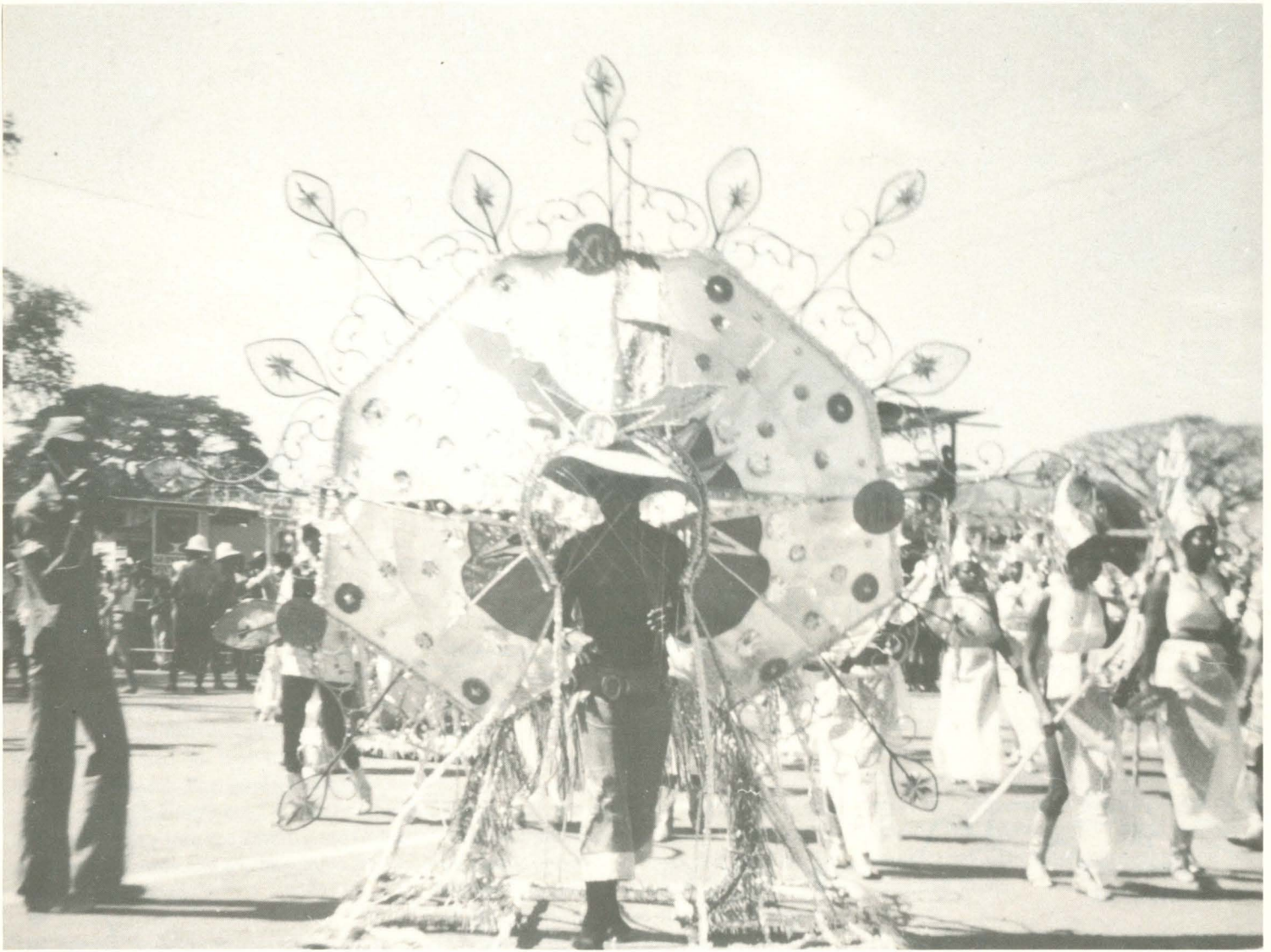
The house where Betty Jacob stayed

continued on page 39



Sugar cane in flower





BRIEF ENCOUNTER

continued from page 36

the beautiful orange-flowered Immortelle Tree, grown to give shade and protection to the smaller cocoa and even smaller coffee bush. Bumping over the pot holes and the precarious bridges, one passes in the Company villages a Baptist school and the Baptist Training College for Girls. At intervals along the road one detects a well-trodden pathway leading into the bush which eventually comes to a small settlement. The Cowen Hamilton High School is also on the Moruga Road and eventually, beyond the bush, one sees the sea, gleaming in the sunshine at Moruga Bay, where Christopher Columbus is said to have landed. In the bay are the many fishing boats which are part of a man's livelihood. It was immensely exciting to be close to the work of the Society, even though there was no opportunity to meet any of the members.

Like many other nations these days, Trinidad is experiencing the wealth of liquid gold. With a population of something over one million people, there is also a serious problem of unemployment. The government has ambitious plans to provide free health and social services as well as other welfare and educational projects. Secondary education for all over 11 years of age has not yet been achieved and new schools are being built.

Trinidad is rich in many aspects. There is the grandeur of its mountains and the beauty of its lovely beaches. Her people are lively and friendly. The island has great natural riches needing competent leaders to channel the resources for the good of the whole community.

Slaves of Jesus Christ

The Church of Jesus Christ, particularly the Baptist Church, is only a small part of the island's people. The majority of Baptists are in the south of the island and some of the churches are very tiny and very poor. In 1814 the British Army was embarrassed by several small companies of soldiers fighting against the Americans in the States. These regimented companies were made up of freed slaves who, when the war was over, were unable to settle in America as they were wanted men. Trinidad had just come under British rule with a new Governor who, hearing about the problem facing the army and seeing the need for land in the south of the island to be opened up and developed, offered the British Army a home for these Company soldiers. The first arrived in

Trinidad in 1815 and were settled in their Company groups, the villages taking the appropriate names of Fifth Company, Fourth Company, etc. To this day, these Baptist churches still have in their membership descendants of those first slaves. Each man was given 16 acres of land to develop and cultivate and on which to build a house for his family. Then they were left, almost forgotten in those isolated areas of the bush. Today, the chances of being lost are less remote, although off the better tarmac roads, it is still possible to drive many miles without a glimpse of habitation.

The first Baptist missionary from Great Britain to arrive in Trinidad was the Rev George Cowen. His work was centred on city church of St John's in Port of Spain. Worshipping in St John's is very like worshipping in England. The choir wear dark red gowns trimmed with gold and there are many English members of the church. Hymns are sung from our Baptist Hymn Book! The minister, the Rev Ken Cadette, is at the moment the President of the Baptist Union, and exercises a gifted leadership among the Baptist churches.

Our more continuous work in Trinidad in recent years dates from 1946, and since that time the BMS has played a part in the training of ministers and laymen and in the overall ministry of the church, through the presence of our missionaries on the island.

My visit was indeed a brief encounter, but it was long enough for me to feel the Spirit of the Lord in that place, and to rejoice that our partnership in the gospel with our Baptist friends in Trinidad is still a living and vital part of our total work within the BMS.



*top left: Carnival
bottom left: Muslim Mosque, Port of Spain
top right: Hindu Temple, Curepe
bottom right: Spanish Church, Moruga Bay*



SAY WHAT YO

by Margaret Popham

Before leaving the United Kingdom for Trinidad in 1974, I was assured comfortingly that, as it was an English-speaking island, there would be no necessity to learn a new language. Imagine my dismay on discovering that for at least the first two weeks I could barely understand a word that was said! Standard English (whatever that is!) is spoken by some, but the common parlance for the majority is the Trinidad dialect. This is fascinating, vivid and often humorous. It took quite a time not only to understand the dialect itself, but also to become accustomed to its unfamiliar cadences, and longer still to find myself using Trini-English words and phrases easily and naturally in conversation. But there often lurk unsuspected verbal traps for the unwary, even when one has been in the island long enough to know better!

Be specific!

Take, for instance, the tea incident. Marilyn

was the young woman who helped me in the home, and my custom was to take a refreshing drink in the heat of mid-morning when I was at my desk doing study and preparation. Usually this was a glass of fruit juice, but very occasionally I would have coffee instead. On the day in question I decided, just for a change, to ask for a cup of tea, and in a few minutes Marilyn brought in . . . a cup of coffee. 'Why?' you ask. Because, stupidly, I had temporarily forgotten that 'tea' in Trinidad is a blanket term. What in England we call tea, in Trinidad is green tea; coffee is coffee-tea; or you may prefer cocoa-tea, or even Coca Cola-tea. Very confusing!

Then again, there are the names of meals. The second meal of the day is breakfast, and answering my question about her plans for the day following morning service on Sunday, the senior citizen who used to travel out to

the Fourth Company Church with me would reply, 'I'll take my breakfast and then have my rest.'

'Scavengers' and 'taskers'

Now come with me to the local bakery. We have decided that we do not want a cut, sandwich loaf but an ordinary one — so we ask for a 'butter-bread' in Trinidad. We have to learn to be specific about potatoes, too, for the kind we are used to in Britain has to be distinguished from the sweet potato, equally common, by the description 'Irish potatoes'. And, by the way, we put our shopping in the trunk of the car, not the boot.

In the tropics the domestic rubbish needs to be cleared frequently, and this work is carried out, daily in some areas, by 'scavengers'. During a shopping expedition, the Trini housewife may be buying new clothes — 'a pants' for the son, 'a shoes' for the daughter. In the market as you purchase your fruit and vegetables, the kindly stall holder will probably throw in a little 'lagniappe' (extra) over and above the requested weight of goods. If it is the dry season (January to early July) sugar cane transporters will rumble past frequently, the huge lorries called 'taskers'.

Graphic and attractive

Many Trinidad dialect words are not found in the dictionary, but are more graphic than their Standard English, perhaps rather staid, counterparts. For instance, there is 'mamaguy' instead of 'deceive'. 'Don't mamaguy me!' cries the indignant Trini to a neighbour. And if you happen to hear that there is a 'commesse' somewhere in the vicinity, you may be sure it is trouble of some kind. In the local speech, pronouns are used differently and are fewer in number. 'She goin' by she mother today' means that mum may expect a visit from her daughter; except, of course, that 'mum' is not used in Trinidad — it is



Tunapuna market

U MEAN!

always 'mummy'. The French influence is noticeable too, as when the child replies, 'I have five years.' The teenager may remind his friends that, 'It have only a few more days to Carnival.'

The next scene is a classroom at the Baptist Training Centre for Girls, where a geography quiz is in progress. All the students have open before them, atlases, and the excited reply to the challenge, 'Who is going to be the first girl to find Bombay?' or Montreal or wherever, is not our rather prosaic, 'I've found it' or 'Here it is' but, much more attractive to the ear, 'Look it here!' or 'Look at it!' with triumphantly pointing finger.

When is a waiter not a waiter?

If a friend whom you 'go by' (visit) says she has a few figs for you, do not be surprised when she thrusts into your grateful hands a bunch of bananas. Before you leave the shady 'gallery' (verandah) of the house, she may bring out a waiter with some glasses of ice-cold fruit juice or Coke on it, for in Trinidad a waiter is a tray. In a few minutes you may be offered 'a nex' one', for 'another' is rarely if ever used in the Trinidad dialect speech. The neighbour you meet in the street may not be able to stay talking for long, if she has to visit 'a sick' or bury 'a dead'. As the car is nearby you offer her a 'drop', not a lift. One of the joys of Trinidad and elsewhere in the Caribbean are the many palm-fringed, sandy beaches from which one may take a 'sea-bath'.

When I returned to the UK and met again the friend who had reassured me about the English-speaking island of Trinidad, I was tempted to exclaim in 'true-true Trini style', 'You makin' joke!'

The communication of the Spirit

But, and it is a very big but, having said all that fairly lightheartedly, it has

to be remembered that there exists a communication between those who love and serve the Lord Jesus Christ which transcends all differences of nationality, race, colour and language, because it is a fellowship of the Spirit. So in Trinidad, that island of much music and song, as elsewhere in the world where BMS missionaries are living and working, one finds in the company of the redeemed, brothers and sisters in Christ from diverse backgrounds, who in the apostle's words are 'filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord' with all their heart, 'giving thanks in the name of our Lord Jesus Christ to God the Father' (Ephesians 5: 18-20). It is in moments like these that dialect difficulties pale into insignificance for the missionary in Trinidad, as 'together . . . with one voice' we 'glorify the God and Father of our Lord Jesus Christ' (Romans 15:6) and eagerly anticipate the Day when, still together in the heavenly places, we

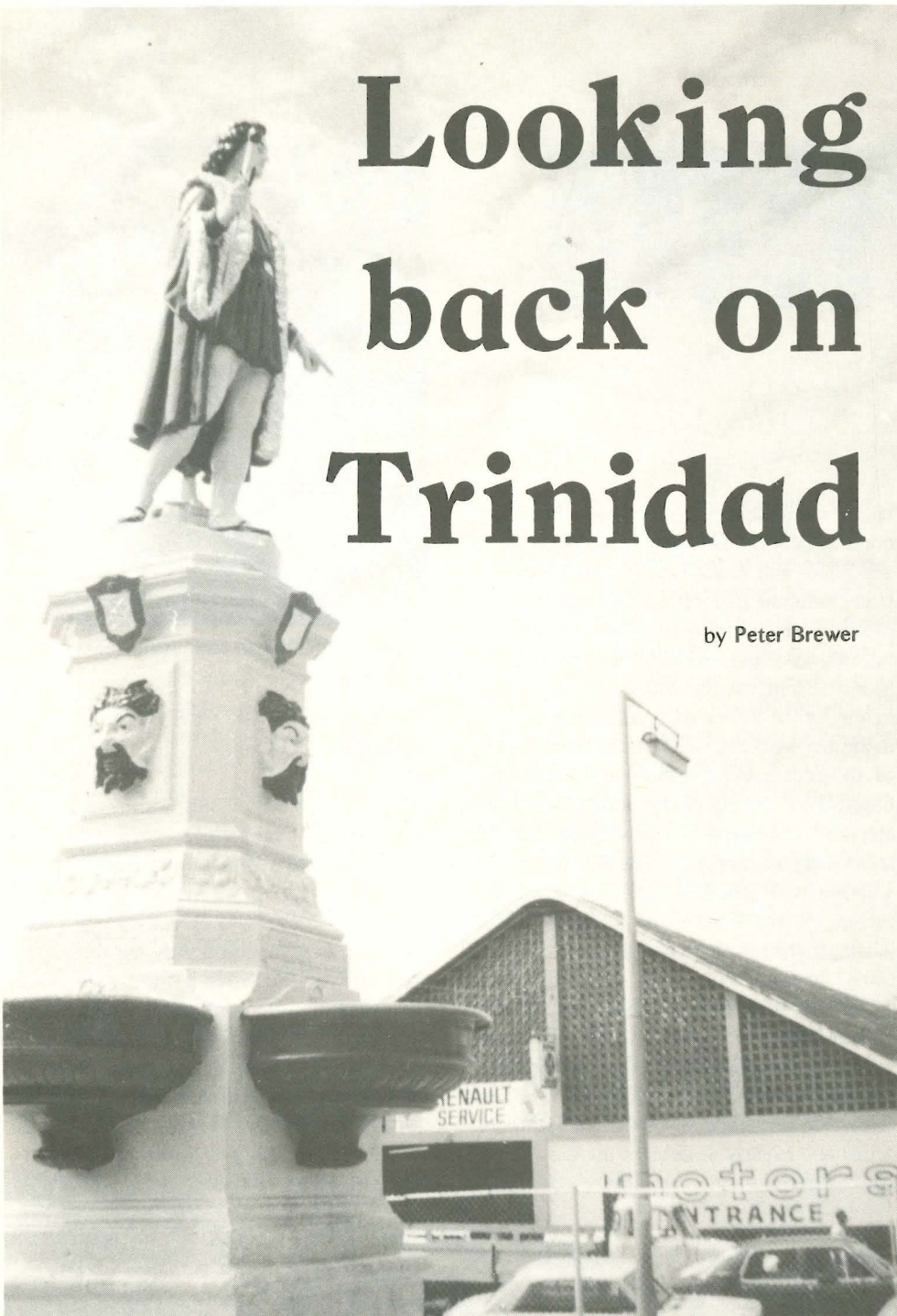
Margaret Popham in cane field

shall sing the new song before the throne of God and of the Lamb.

But until that Day comes, we must do all in our power to 'learn the language' of those to whom God has sent us, that through the art of communication we may commend our Saviour to those who as yet do not know that new song. Will you pray for those who are endeavouring, often painfully, to master the thought forms and language of a culture different from their own, that the Good News may continue to be told, heard, understood, accepted and shared, wherever our missionaries are serving? And will you consider, too, the possibility that Christ may be calling *you* to go and join them?



Baptist Girls' Training Centre, 5th Company



Looking back on Trinidad

by Peter Brewer

Christopher Columbus Statue, Columbus Square, Port of Spain

'A traveller who was making his way slowly and painfully along the road noticed a very respectable hat lying in the way, which seemed worth retrieving, so he carefully dismounted from his animal and cautiously tried to draw it to him with the crook of his stick, but what was his astonishment when he lifted the hat, to see the face of someone under it, who exclaimed in a piteous tone, 'For heaven's sake, go and get assistance, there is a mule under me!'

This tale was a standing joke in Trinidad in the days when the BMS first began work there, and refers, of course, to the fact that

in the rainy season the country is turned into a sea of mud. The story comes from a Mr L O Inness, who back in 1904 wrote a pamphlet to commemorate the Diamond Jubilee of Baptist Missions in the island. Inness was a local businessman, and a deacon of St John's Baptist Church in Port of Spain. He could remember the early days of Baptist work in the island, because his father had been schoolmaster and catechist under the first BMS missionary in Trinidad, George Cowen. He recalled helping his brothers to pull off their father's long boots, 'which used to be coated with mud and pretty well filled with water' when he came home.

Dancing Dervishes

But Mr Inness tells us far more than about the condition of the roads. He gives a vivid picture of what the first BMS missionaries had to contend with, and were still contending with at the time when he wrote his pamphlet. Here, for instance, is his description of an all-night meeting:

'The all-night shouting meetings have also been a bone of contention between the missionary and the churches and I regret to say that it is still giving trouble. The meetings, though perhaps they originally had good results, had gradually resolved themselves into orgies, owing principally to the presence of unsympathetic visitors, who made a practice of attending those meetings to have a lark and laugh at the antics of the "shouters", and the presence of numerous sellers of strong drink, who attended as if it were a theatrical performance, and plied a busy trade. The shouting consisted of singing in a loud voice and clapping of the hands of the whole congregation, while now and then someone worked up by the excitement would begin to jump up violently, and shout until they had worked themselves into a kind of cataleptic fit, when they fall down unconscious and remain so for some time. They are supposed to be then under conviction of sin, and after coming out of the fit are expected to make a profession of faith. It has been however conceded by every honest minded pastor, that members gained under those conditions generally prove very unsatisfactory, as far as Christian living is concerned, and very difficult to control. This kind of thing savours very much of the Dancing Dervishes, and is not like any Christian practice I have ever heard of.'

Oddities explained

It was, however, the religion of many of the churches of south Trinidad which called themselves Baptist and, as Mr Inness indicates, the missionaries were distressed at practices of this kind. These churches were known, and still are known, as the 'Company Village' churches, and can be seen on the BMS map of Trinidad as 3rd Company, 4th Company, 5th Company and 6th Company. (What was once 1st Company has now become Mount Elvin, and 2nd Company has disappeared.) Why these names? Someone asked me on deputation whether the names on the map came from the presence of the Boys' Brigade in the area; but though this explanation is attractive, it is not the right answer. The Company Villages are so called because

back in 1813 some negro ex-soldiers settled in the area company by company, giving their company numbers to their villages. These men had originally fled from slavery in the southern United States, had taken service in the British colonial forces, and on disbandment had been granted land in south Trinidad. This was in effect their pension, and from the Government point of view was designed to open up the country, which was then solid tropical forest. The effect was to introduce people calling themselves Baptists into the island, for most of the men had become Baptists in America. Only much later, in 1843, did the BMS arrive.

Progress from unpromising beginnings

This background goes far to explaining the oddities which Mr Inness, and the BMS missionaries, noted in the Baptist villages. These villagers were simple folk. Few could read or write. Their pastors were chosen by themselves (often, according to Mr Inness, from among those having the loudest voice!) and these leaders themselves knew no more than their people, and were not maintained full-time for pastoral service. The background of slavery, military service, and isolation in the forests, naturally led to a mixture of genuine Christian faith with superstition and paganism. To say this is not to condemn, or to be unsympathetic. The truly astonishing thing is not that there is an admixture of paganism among these congregations, but that a genuine, if untaught, Christian faith has survived at all. That there has been progress from these unpromising beginnings is due to two things, firstly the patient labours of missionaries, both of the BMS and the Southern Baptist Convention, and of some of the local pastors, and secondly, the social changes which have opened up the Baptist areas to new ways. The last has probably been the most important. No longer are we dealing with totally ignorant and uneducated folk clinging defensively to their own peculiar customs. Many of the people, especially the younger ones, are now easily the equal of their contemporaries in Britain. They are no longer content to stick by the old ways. Nothing like the kind of 'shouting' meeting described earlier is experienced now. There is still superstition, and there are still the moral lapses which so distressed earlier missionaries, but in these respects too there seems to have been improvement.

Revival yet to come

It is doubtful whether there has ever yet been a real revival or renewal in Trinidad. The work seems always to have been slow and uphill. But in my judgement (for what

it is worth) the signs are better now than they have ever been. The central problem is the recruitment and training of a devoted and capable local pastorate, and this is now being tackled firmly. At present there are only two full-time trained pastors actually in charge of churches, and a young man preparing to go to college, perhaps next year. There is also a local training programme. The Baptist Union has recently been given a fairly thorough re-organization, which should help in keeping it going in the right direction. It has recently adopted what sounds like an ambitious 10-year plan for development.

During my own seven years of service in the island I used to think that progress, though it was being made, was painfully slow, like

that of the traveller in mud-bound Trinidad. It is slow, and it does require patience. But when we take the longer view, and survey the progress made from the beginning until today, we get a better perspective. Although no one working in the Trinidad situation is going to find it easy, relations between missionaries and the local churches have improved vastly in recent years, there is better local leadership than in earlier days, and there is a greater willingness to look out and look ahead. There is no room for complacency, but much for continued prayer and thought both for our BMS colleagues and their local co-workers who continue to keep God's work in progress in this small but significant field.



After church at St John's, Port of Spain

CHRISTIAN OR MUSLIM MILKMAN?

by a new missionary in Bangladesh

We arrived at the Mission Compound and were shown into the flat which would be our home for the coming year. The next few days were taken up with becoming fully resident in the place: finding out where the Post Office was, arranging police permits, bank accounts, cashing facilities etc, and among these many settling-in arrangements just as in England, we enquired about a milkman. It so happened that at that time there was a good milkman coming around the neighbourhood from across the river. He had one or two cows and as far as we could find out no one had any complaints

about his milk. By this I mean, of course, his cow's milk, for in a language other than English you may well have to be more specific about whose milk you are talking about.

The milk turns sour

The arrangement was made and our milkman started to bring milk at about 10.30 each day. He carried it on his shoulder in a metal container with a coconut palm leaf in it to keep the milk fresh. Everything was very happy for a couple of months or more, but then one day a woman came to our flat and, as she was very friendly and pleasant, we asked her to come in. It is good to be able to make contact with the local people in this way. In the course of the chat she told us that her husband had just acquired a cow, and that it would be good if they could sell us milk because they needed more customers.

Well, we pointed out that, unfortunately for her, we already had a very good milkman and his service was quite satisfactory. (Now in England that would probably have been the end of the matter, but the unsuspecting new missionary was about to have his eyes opened.) Then our cook, who by this time could make himself understood to us, pointed out quite strongly that this person was a

Christian whereas our milkman was a Muslim, who really should not be seen in our house.

In a flash I understood that even in a simple matter like employing a milkman, far deeper issues are involved out here. The inference bearing strongly upon me was that if I am a Christian and I have come to Bangladesh to help other Christians, and if, as I say, I am their brother in Christ, then I should employ my Christian brother. This would be taken as a sign of the genuineness of my love for him. Bear in mind too that Christians are ostracized by Muslims in all sorts of ways, which means that Christians should 'stick together' in the face of a numerically overwhelming Muslim opposition.

Ostracism by Christians too

I could leave the story here but maybe you will be interested in my decision. I pointed out that there was no possible reason why I should sack my milkman: the milk was good, he was always on time, and he was friendly and cheerful. I was sorry but the milkman would not be changed. So here I am, an enigma — a strange breed of Christian who employs a Muslim milkman. I explained to my cook that as far as I can see God loves the Muslim and we should love him too.

The Christian milkman and his family do not speak to us now, although I speak whenever I see him. The anguish of the missionary life is just beginning.

What would you have done? Is your milkman a Christian? If not, why not?



Roadside shop, Barisal, Bangladesh, and Muslim lady

AN OPPORTUNITY TO SERVE WITH THE BMS

The following skills are needed:

An Accounts Clerk

A Competent Typist

A Records Clerk

Two young people
(preferably with a
knowledge of typing)

To work at the Mission House

Apply to:
Mr C Turner,
BMS, 93 Gloucester Place, London W1H 4AA



This is BMS missionary Jackie Whitelock who teaches at the school for missionaries' children in Dacca, Bangladesh. Jackie comes from Hartlepool and is supported by her home church there, Regent Street Baptist.

Last year two more churches began to take a special interest in Jackie and the work she does through the BMS. One of these is Grays Baptist Tabernacle, Essex, who decided they wished to adopt Jackie after she had visited them on a deputation weekend. The other is Mumbles Baptist Church, Swansea, where the children began to take a closer interest in Jackie through the young people's project 'Fly a Missionary'.

Here then are three churches which have a personal link with the work of the BMS. In the British Isles there are altogether some 2,750 Baptist churches. These to a greater or lesser degree are concerned about the work of the Society and show their commitment through their interest, prayer and giving. It is the responsibility of the Home Department to maintain, encourage and increase that commitment.

No personal link

There are about 200 missionaries carrying on the work of the BMS overseas. Perhaps 150 churches have one or more of their members serving amongst them. Remembering that there are altogether some 2,750 Baptist churches in the British Isles, we see that 2,600 of these have no personal link with the work of their Society. A personal link

The Link up Scheme

is advantageous because it encourages interest and support of the mission as a whole.

Hence, Rev Vivian Lewis, the Assistant Secretary for Promotion, is encouraging churches to be involved in the link up scheme. Through the scheme churches, who do not have a missionary from among their own members, may be linked up with someone serving overseas in whom they can take a special interest. They are encouraged to learn about that person's work, the situation in which the missionary is involved, the work of the national church, the country itself, etc. In this way, through a personal link, the interest of the church is widened through the individual to the Society as a whole and to the mission of the national church.

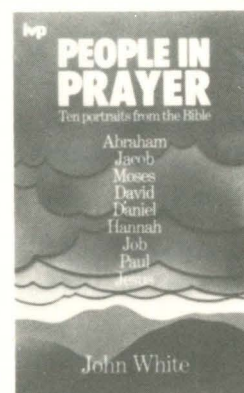
If you would like to increase your concern about God's work overseas through the BMS, get in touch with Mr Lewis. He will link you up with a particular missionary and will arrange for you to receive prayer letters and, where possible, a photograph for you to display on your church notice board. Your missionary will always be glad to receive letters from people who are concerned about the work, although it will probably not be possible to answer all letters individually.

In that the Society provides for the missionaries and gives financial aid in respect of their work, it is expected that all support in money shall continue to be sent to the Society.

Book Review

PEOPLE IN PRAYER: Ten Portraits from the Bible by John White
Published: Inter Varsity Press, £1.10

The most profitable way to understand prayer is to study the prayers of Scripture, but they are strangely neglected. In this book Dr John White gives ten unusual expositions of prayers, eight from the Old Testament and two from the New.



Each prayer is set in its context in the life of the person praying. Lessons are drawn from the attitudes and details of each prayer, lessons that we may well learn for our own praying, and also for our living. The insights Dr White gives into the meaning of prayer and the Christian's relationship to God will bring a greater depth and reality to the prayers and lives of many. His primary theme is that it is really God who takes the initiative in all our praying as He seeks to draw us to Himself.

The prayers of intercession challenge our own prayers for the peoples of the world. Abraham is assured of God's love and justice towards men. Moses is aware of the terrible nature of the people's sin but pleads with God to forgive them. Daniel is concerned for the honour of God's name as he prays for the restoration of Jerusalem. Paul prays on the basis of the great truths of the faith for the central spiritual needs of the people. 'If we would intercede for others, then we must soak our minds in Scripture that the Holy Spirit may have fuel to light within us.'

EWB

DO YOU KNOW WHAT

THIS IS?

18-24 March

"Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1)

TRINIDAD

At this time last year travellers in the islands of Trinidad and Tobago were undergoing a period of frustration and difficulty, owing to a lengthy dispute in British West Indian Airways. For the housewife, shortages of basic commodities have made food shopping a nightmare. However, on the Baptist front, despite some setbacks there is a spirit of optimism in the Union, and BMS missionaries are giving their support to and playing their part in ambitious plans for a ten-year programme beginning this year. The aim is to deepen Christian commitment in the Union's life and to make its work and witness more effective.

Sunday: Baptist Union of Trinidad and Tobago. Rev. V. A. Cadette, President. Life and work of the Union's Executive Council.

Monday: Alex and Kathleen Robertson (1975). Alex is pastor of Princes Town and Fourth Company Churches. He is also Director of the Union's Teaching Programme.

Tuesday: Women's Work of the Union, led by Beryl Saunders of the Fifth Company Church.

Wednesday: Norman and Margaret Walker (1977). Norman pastors the church at Point Fortin.

Thursday: Educational work: Cowen Hamilton Secondary School; Baptist Primary Schools at Fifth Company, Marac and Hindustan; Baptist Training Centre for Girls.

Friday: David and Patricia Hoskins (1977). David is pastor of the Fifth Company Church.

Saturday: Miss M. Edwards (Bangladesh/India 1928-61); Rev. A. C. and Mrs. Elder (China/Brazil 1940-70, Home 1970-75); Mr. and Mrs. B. G. Ellis (India 1947-66).

Map on page 56

16

It is page 16

of the 1979

B.M.S. Prayer

Guide.

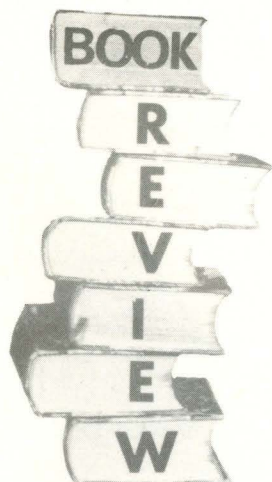
Each year the prayer guide is prepared to help you in your praying for the missionaries and work of the Society. Week by week our thoughts and prayers are directed to a particular country or aspect of the work, and day by day individuals and specific situations are brought to the Lord in prayer.

Do you already make use of the prayer guide in your support of the BMS? If not, why not start now?

Price 30p

Obtainable from: Publications Dept,
BMS, 93 Gloucester Place,
London W1H 4AA.

In this issue of the *Missionary Herald* you have learnt something of the background and situation of the work in Trinidad. In a later issue you will be hearing about the work going on at present by the three BMS couples there now.



POCKET GUIDE TO CHRISTIAN BELIEFS

by I Howard Marshall

Published: Inter Varsity Press, £1.25

Here is a book that fulfils a vital need. Traditional Christian beliefs raise questions in the minds not only of theologians but of many other people. This book is an admirable, positive, though not dogmatic, statement of Christian beliefs. Its approach to Christian doctrine is thoroughly biblical. It is intended to be a study book for the use of Christians seeking to understand their faith more fully. Many Scripture references are included and questions for further study and discussion are placed at the end of each chapter.

The author is a scholar of considerable expertise, but he also has the gift of expressing doctrines in simple terms. Dr Marshall has very wise things to say about such difficult matters as the authority of the Bible, the problem of suffering, 'baptism in the Holy Spirit', creation and the last things. He points out the error of taking symbolism too literally and constantly seeks to show the relevance of biblical teaching to today's situation.

We need such books as this to help clarify our minds on what we believe so that we may commend with understanding and sincerity the faith of our hearts.

EWB



LONG SERVICE PRESENTATION

For 60 years Miss Frances Garrett faithfully served as missionary secretary of the United Baptist Church, Charles Street, Leicester. When she retired from this post last year, the church made a special collection to mark the completion of this long term of service. The proposed plan was that the gift be used for an article of equipment or a particular need in the medical work of the BMS, in which Miss Garrett has a special interest.

At the annual auxiliary meeting at which the presentation was made, Dr Arthur Kirkby described Miss Garrett's dedicated service. She was inspired by her father who was unable to serve overseas in a medical capacity because of ill-health, but who nevertheless maintained a keen interest in missionary work. Her own service was in various capacities and marked by perfection in attention to every detail.

The photograph shows BMS missionary, David Jelleyman, receiving on behalf of the Society a cheque for £200. Next to Miss Garrett is Dr Kirkby. This gift is being used to purchase physiotherapy equipment needed at Chandraghona Hospital, Bangladesh. The equipment will be a great help to Maureen Lacey who is responsible not only for the ordinary physiotherapy of the hospital, but also for that connected with the leprosy work at Chandraghona. Miss Garrett is particularly pleased that the gift should go to Chandraghona Hospital where Christine Preston, who is in membership at the Robert Hall Memorial Church, Leicester, also works.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(28 November-18 December 1978)

General Work: Anon (EMW): £5.00; Anon: £30.00; Anon: £10.00; Anon (Cymro): £14.00; Anon: £25.00.

Gift and Self Denial: Anon: £5.00; Anon: £2.00; Anon: £1.00.

Medical Work: Anon (MMF — In loving memory of Margaret and Arthur): £10.00; Anon: £20.00.

Women's Work: Anon: £4.00.

Legacies

	£	p
Mrs K H E Berry	500	00
Miss A E Casselden	100	00
Mrs E Easton	90	72
Mrs M Morris	200	00
Miss M B Pickett	50	00
Mrs M M Powell	200	00
Mrs A H Stedman	250	00
Miss E M Wigner	1,375	00
Mr V G Williams	50	00

MISSIONARY MOVEMENTS

Arrivals

Rev F S and Mrs Vaughan and family on 14 December from São José dos Pinhais, Brazil.

Miss G Hunter on 16 December from IME Kimpese, Zaire.

Rev F J Grenfell on 16 December from Kinshasa, Zaire.

Departure

Rev D J and Mrs Hoskins and family on 30 November for Fifth Company, Trinidad.

LANGTON

Langton Christian Centre offers splendid views of beautiful Pembrokeshire, with excellent beaches within a few miles. Langton is great for a family holiday. Accommodation is in dormitories, with mobile homes available for families.

For young people aged 14 years and over, and families.

11 – 25 August

BEXHILL

This venue in Sussex is a favourite among schoolers. Accommodation at Ancaster House is mainly in small dormitories, but a few single rooms are available.

For young people, minimum age 14 years.

'A': 28 July – 11 August

'B': 11 – 25 August

BIDEFORD

This new centre in Devon is sure to be an instant success. Accommodation at Edgehill College is in small dormitories but a few single rooms are available.

For young people aged 14 and over.
4 – 18 August

HOLIDAYS

With a plus!

PHAB '79

A week of fellowship, fun and recreation shared by physically handicapped and able-bodied young people, at the Duke of York's School, Dover.

28 July – 4 August

Age limits:

P/H 15 – 30, A/B 16 – 25

£22 (including all excursions)
Special application forms must be used for PHAB. These are available from:
Geoff Evans, 41 Parklands Drive, Fulwood, Preston, Lancs. PR2 4SJ.

BOOK EARLY TO AVOID DISAPPOINTMENT

Enquiries and bookings to:
BMS/YPD,
93 Gloucester Place,
London W1H 4AA.

FEES

For Bexhill, Langton and Bideford (weekly bookings accepted): £26 + VAT per week for those aged 14 years and over.

Reduced rates for children. A non-returnable deposit of £6 is required on booking. £29 + VAT per week for overseas students.

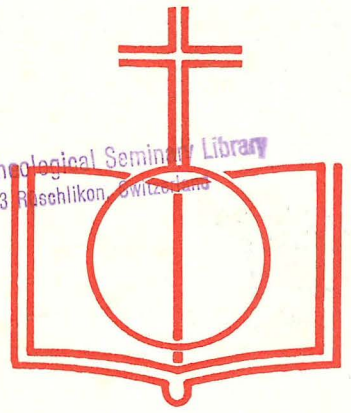
BMS
Summer
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HERALD

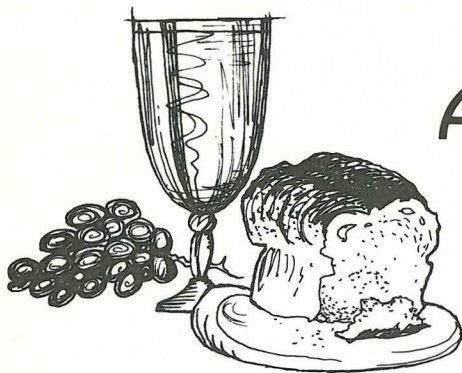
The magazine of the Baptist Missionary Society

Baptist Theological Seminary Library
8803 Reschlikon Switzerland



APRIL 1979
Price 10p





A MEDITATION ON EASTER

by Clinton Bennett*

God made the world and made it good, so the Bible says.
God made the world and made it good, and God's a God of Love.
Yet in the world I don't see Love
But blood and toil and tears.
In Bangladesh the years roll on
And still the peasants die
And from their hearts and from their minds comes the frenzied cry
'It's food we need, not Love.'

The lonely cry, the hungry shout,
The screaming cry goes forth
'God in your Love we can't believe
And of your truth we take our leave.'

Lonely hearts and lonely lives
Strive and search for Love,
For Love and life for life and Love
The human soul cries out.

The gap is there, the gap of Love —
I try to fill it up.
But mockingly the voice replies —
'I'm not for you, I'm not for you,
Go and look again.'

I look to East I look to West
But still I seem to see
Not life but death not love but hate
And misery on misery.

From here to there and everywhere
I wonder in my dreams —
I look I feel I search I touch
But fail to find my God of Love.

Yet Easter was and Easter is, so the Bible says,
An Act of Love, a sacrifice, to save the world from sin.
But on that Cross did Christ know Love, life or love or peace?
— only suffering, only pain, a sense of dereliction.
Alone He was, alone He stood, yet there, we say, was Love.

'For God loved the world so much that He gave
His only Son, that whoever believes
In Him shall not die but inherit everlasting life.'

(John 3:16)

*Clinton is at present studying at St Andrew's College, Birmingham in preparation for doing church work with the BMS in Bangladesh.

MISSIONARY MOVEMENTS

Arrival

Miss M S Wood on 23 December from Chandraghona, Bangladesh.

Departures

Miss L J Carr on 2 January for Upoto, Zaire.

Miss M E Philpott on 2 January for Kinshasa, Zaire.

Mr A J A Romanis on 2 January for Bolobo, Zaire.

Miss J A Townley on 2 January for Kinshasa, Zaire.

Miss R G Knox on 3 January for Mbanza-Ngungu, Zaire.

Rev N B McVicar on 4 January for Diptipur, India.

Mr and Mrs A P North on 12 January for study in Belgium.

Rev F J Grenfell on 23 January for Kinshasa, Zaire.

Rev J and Mrs Furmage and family on 23 January for Dois Vizinhos, Brazil.

Mr and Mrs A G H Davies on 24 January for Kathmandu, Nepal.

Death

In Southlands Hospital, Shoreham, on 24 January, Mrs Mabel Gladys Reynolds (widow of Rev W D Reynolds) aged 92 (Zaire Mission 1917-52; 1959-60).

ACKNOWLEDGEMENTS

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(19 December 1978-19 January 1979)

General Work: Anon: £7.50; Anon (Sheffield): £50.00; Anon (January): £10.00; Anon: £10.00; Anon (PCC): £6.50; Anon: £1,000.00; Anon: £35.00; Anon: £35.13.

Agriculture: Anon (Hitchin): £5.00.

Relief Fund: Anon: £15.00.

Legacies

	£	p
Mrs C I Bendall	13.72	
Mrs E M Evans	100.00	
Mrs G W Gooder	1,543.41	
Miss C B Haynes	6.19	
Clarissa Maud Jones	1,041.47	
Miss G E Lucas	50.00	
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COMMENT



How will Easter Day be distinguished by your fellowship from all the other Sundays of the year? It is certain that the sanctuary will be decked in floral splendour and maybe the window ledges as well as the communion table will carry vases of spring flowers as tokens of a new life surging into being.

Undoubtedly the worshippers will gather with the keen anticipation of joining in 'the grand old Easter hymns' which are welcomed and sung with gusto because of the memories they awake of other Easter festivals — sometimes stretching back over many years.

Notable reminders

'Jesus Christ is risen today, hallelujah!'
'Thine be the glory, risen, conquering son'.
There is a triumphant ring about the words of our hymns for this occasion and we are happy in the thought that we are declaring the triumph of our Lord and reassuring ourselves that he is alive for evermore.

Many churches will mark that day by holding an early morning communion and meeting with the risen Lord by His invitation to share the meal with Him much as He invited the disciples to breakfast beside the lake one morning after His resurrection.

Other fellowships will hope to arrange a baptismal service for this very special Sunday indicating the continuing grace of Christ to transform our lives by His risen power.

The outsider does not see

All of these approaches are expressions of our belief and rejoicing in the truth of the gospel and they make Easter Day for us exciting and stimulating spurring us on in the work of the Lord. Yet all take place

within the four walls of our building and whereas we note the occasion and mark it off in the calendar of our church life, it is doubtful if those passing by on the road, or our neighbours in the street, notice anything different about this Sunday from any other.

A witness which cannot be missed

In contrast, many of our fellowships with whom we serve overseas usually begin that special day with a sunrise service. As one missionary writes, 'It always seems appropriate to begin Easter Day praising God, in all the beauty of His creation, for His love to us in the resurrection.' So the church in Nepal climbs up into the mountains and there, surely, as the sun rises in the east the company of Christians can truly sing, 'Welcome happy morning'. Further, in such places where the still air carries sounds great distances, there can be little doubt in the minds of those over a wide area that a special day has begun because the sounds of praise echo down the hillside and along the valleys. Likewise, those around cannot fail to receive the message when in the light of dawn the pastor cries, 'The Lord has Risen', and a great shout is echoed back, 'The Lord is Risen indeed'.

The promise of victory

So around the world this Easter morning as the sun begins its journey, the Church of Jesus Christ will be making its testimony, out in the open air, to the resurrection of her Lord. It is a real joy. A sincere shout of exultation in spite of all the fearful circumstances of present day living in many places. A note of hope sung by the church to people shrouded in darkness and often gripped by despair.



One big happy family

by Marion Bushill

Basking in the sun in the hostel compound

Near the Kashmiri gate, one of the famous entrances to the old walled city of Delhi, stands the Gange Hostel. It has been given a new name and is now known as 'Baptist Anand Bhawan'. *Anand Bhawan* means 'Happy Home'. During term time there are about 160 students, between the ages of 5 and 20, living together here and they attend two schools.

The younger ones go to the *Nisheman* Primary School — *Nisheman* means nest — where they study for the first five years of their school career. The older ones attend the Gange School where they can study up to the twelfth year of school.

The parents of these children are connected with a number of church denominations and groups. Some are Baptists while others belong to the Church of North India. Some are Methodists, some belong to Independent Missions, others to the Delhi Bible Church and some are Roman Catholics.

The children come from different regions. They come from cities, from villages, from the hills and the plains. The economic

background of their parents also varies considerably. Some are illiterate and among the poorest of the poor while others are well educated and well off.

The hostels are closely linked

There is also a boys' hostel, the Stephen Thomas Home for Boys, situated just a short walk away along the road. Many of the boys living there have sisters in the *Anand Bhawan*. These boys attend a number of schools in the area but some go to the Delhi United Christian School for Boys which is jointly the responsibility of the Baptist Union of North India and the Church of North India together with the Baptist Missionary Society and the United Society for the Propagation of the Gospel.

Mrs H Williams has been matron of the Girls' Hostel from the time her husband died over 30 years ago. He was a much loved pastor evangelist in the Baraut area and because of her long association with the hostel she now has in her charge daughters and even grand-daughters of her former students. Mrs Williams is assisted by Mrs Memoni G Lal, one of Amy Carmichael's

family from Dohnavur in South India. She also has a great love and concern for the children and holds a responsible administrative job in the hostel office where she works. Through her work she comes in contact with the parents of students.

The close link between the Girls' and Boys' Hostels is indicated by the fact that Mr Anwar Fazl Masih, the Warden of the Boys' Hostel, is chairman of the Managing Committee of the Girls' Hostel. He himself was once a scholar in the hostel of which he now has charge, and under his care are about 75 boys.

Sharing the workload

A very warm welcome is extended to visitors at the Baptist Happy Home. The hostel is a single storey building built round a quadrangle and has nine dormitories, in each of which there are about 18 girls of different ages and classes all living together as a family. One of the senior girls is in charge of this group and each girl takes it in turn to look after their dormitory, taking turns for sweeping, dusting and carrying the beds out into the sun to air before going off to

school. They also share the work of keeping the dining rooms clean, of clearing up after study hours and various other jobs. They lead quite a busy life.

A typical dormitory could house a girl who has come at an earlier age than usual because of her very poor background. Her family live in a suburb of Delhi and attend a Baptist church but due to the extreme poverty of the family they decided to send their younger daughter, even before she was of school age, to join her older sister in the hostel. Her older sister would see that she was ready for school each day and that she had done her studying the previous evening.

In the village area of Baraut the Christian Primary School teacher lives with his family in a mud brick house along the unmade streets of the village. They and their neighbours are poor. When his daughter joined the dormitory she was very small and undernourished but now she has reached the Higher Secondary Department of the school and is one of the senior girls. Her brothers are at the Boys' Hostel.

Then there are two sisters from a broken home. Both parents are earning good money and provide extras for their daughters, but they try to visit at different times. Should their visits coincide one would sit in one part of the hostel and the other in a different part so that their girls could come to them by turn.

Three sisters come from a Roman Catholic background. Their mother, a well educated Jewess, was deserted by her husband and she had to support the children. This was a tremendous problem for her. Then one day

she received permission to go to Israel and so the girls went with her.

Chequered life

There is another hostel in Palwal known as the Salamatpur Hostel. An orphan girl studied there up to the eighth year of school. Her brother went to the Boys' Hostel in Delhi and then became a teacher. This girl was sponsored by Kindernothilfe, a German fostering organization. At one time the Hindu relations of the girl tried to arrange her marriage to a Hindu boy. But she was a Christian and terribly unhappy about this. Fortunately some of the church leaders were able to rescue her from this situation. She went on to take her teacher training in the Angus Teacher Training College in Patna, and later married a Christian. They both teach in a Delhi suburb and have a son and a daughter.

A widowed mother is glad of the hostel to take care of her daughter. The mother is employed by an Indian family working abroad so mother and daughter are seldom able to see one another. In the holidays the girl and her brother, from the Boys' Hostel, have to rely on relatives or friends for hospitality.

Another girl comes from a non-Christian background. Her mother died when she was quite young and it was some time before her father decided to marry again. He had only just become a Christian when he sent his daughter to the hostel because he, being a teacher, wanted to obtain the best education he could for his only child. She has reached the stage where she must select subjects to study for her chosen career. She is a keen Christian and has offered herself for teaching



Palm Sunday tableau

in the hostel Sunday school.

God given opportunities

What a mixed family there is in the hostel but what a wonderful opportunity the Church has in this situation. It has, among these boys and girls, the greatest opportunity for evangelism, Christian teaching and upbringing, Bible study and training in Christian service to be found almost anywhere.

The students learn to live with and accept one another. The 'haves' and the 'have-nots' learn to respect each other and talents latent among them. Some can paint, some can sing, some can keep order, some are good cooks, but others shudder at the thought of taking any responsibility at all. Each makes a contribution to the family life in the hostel.

There was a time when there was no chapel attached to the hostels. Then someone had a vision which was taken up and after 17 years' hard work and continuous effort at last, on 18 March 1961, the chapel was opened. Behind the platform there is a cross of light created by glass bricks in the wall. It is a continual reminder that the cross is central to our faith and that the meetings in the chapel are a God given opportunity.



'Welcome' dance by Gange High School girls

continued overleaf

One big happy family

continued from previous page

The family atmosphere of the hostel is the ideal setting for Bible study which was formerly given in the schools but now less frequently. A number of young people and old students volunteer to help with the Bible study programme which arranges a class to correspond with each class in the day schools.

What a joy it is when these students accept Christ and become Young Disciples. This group continues to grow and many are keen not just to know more about the faith for themselves alone, but to tell others.

Preparation classes are held for those who want to be baptized and when they have made their witness to the Lord they may

join the church at which their parents worship or the Civil Lines Baptist Church which is near the hostels and where Osmond John is the pastor.

The hostel Sunday school provides a training ground in Christian service. A group of senior girls are the teachers and they are helped by a regular preparation class. When the final class students leave there are always new volunteers who want to take up their work; indeed at times there is an overflow of offers to help.

Joining with the local church

The students join in the life of the Civil Lines Church and each Friday evening the pastor's wife gathers a group in the hostel chapel to train them in singing. From time to time this group sings a special song in the morning service.

The Christian festivals are also occasions on which the students can make their witness. They join in the local church festivities. On Easter Sunday morning there is the candlelight procession and on Palm Sunday

the procession with waving palm leaves. For several years there has been a united procession of witness through the streets of Delhi on Palm Sunday by most of the churches in the city. The hostel has presented tableaux in this procession. They are constructed on bullock carts and watched by many non-Christians as they wend their way through the capital. Last year they prepared a drama on the life of Amy Carmichael for World Sunday School Day and presented this on three different occasions.

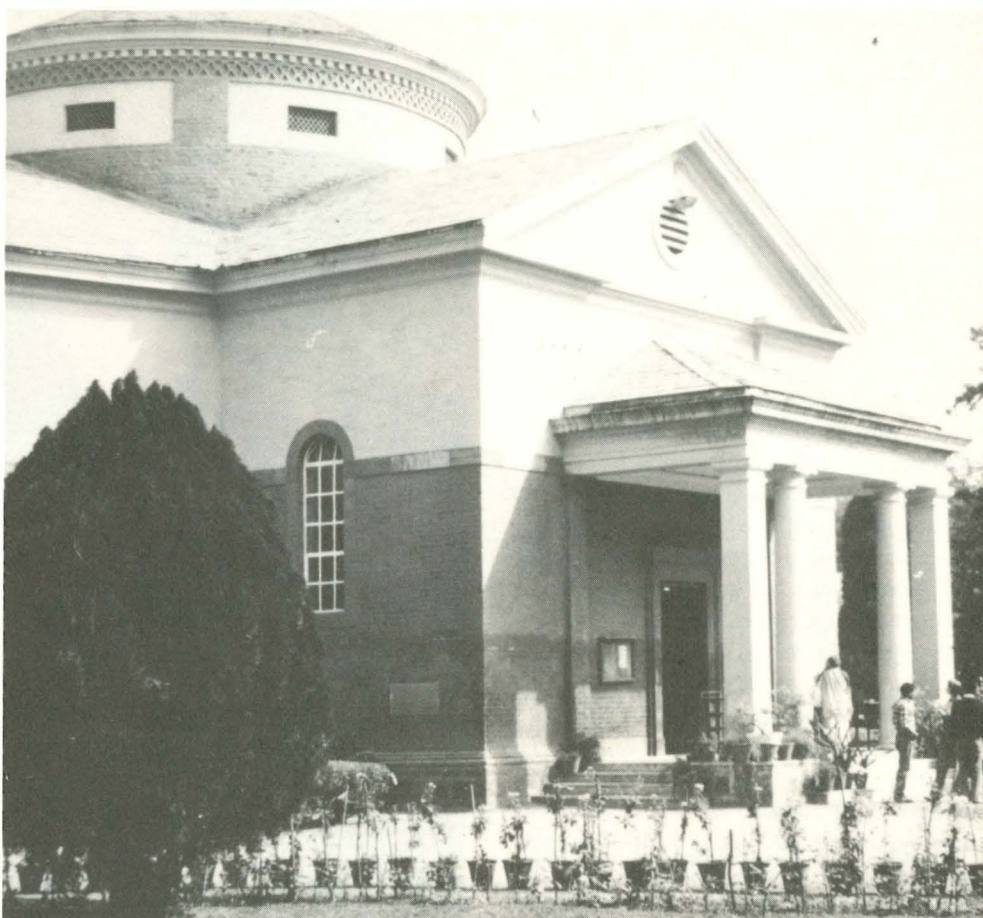
Both within and outside the hostels there are many doors of opportunity open, yet these are very easy to miss. They look all right on paper, but there are strong forces working against the seizing of these opportunities. There are many falls by the wayside; many difficulties to face and many problems to solve. There have been many sorrows and failures, for the forces of evil are very strong. Nevertheless our God is great and can use the presence of evil to bring glory and honour to His Name and to glorify Christ in the midst. But we need and covet your prayers for the work in the hostels.



Ironing the washing



Sheila Finch



Parliament Street Free Church, or the church in the garden

At the hub of New Delhi

by Sheila Finch

Fifty years ago when New Delhi was being built, the foundation stones of two churches were laid within a mile of each other. One church, later to become the Cathedral Church of the Redemption, was Church of England; the other was a joint project of the Methodist and Baptist Missionary Societies. This was to be known as the Free Church, New Delhi. The name Free Church will be understood by those of British background but is many times misunderstood, and some think you do not have to pay anything to go inside!

Free for all

Free Church from its inception has been a united church, and through the years has been a spiritual home for many people from various church traditions. Notably, before the Mar Thoma Syrian Church and the Orthodox Syrian Churches had their own church buildings in Delhi, their people were members of the Free Church. Throughout, the traditions of the founding church have been followed, namely we practise both infant and believers' baptism and the church has both a font and a baptistry. Also the

holy communion is received at the rails one month and the next month is distributed in the seats. Now, since 1970, we have entered into a fuller union with the six uniting churches of the Church of North India.

Until 1970 the pastors of the church were provided by the Baptist and Methodist Missionary Society alternately. The names of some of the Baptist pastors who are lovingly remembered are Rev E G T Madge, Rev R Tucker and Rev G Grose. It was in 1971 that the first Indian took over as Presbyterian-in-charge. Now that we are part of the Diocese of Delhi, our presbyters are appointed by the Bishop.

Spiritual home for many

The church occupies a very central position in the city and is surrounded by the banking, business and commercial world. Parliament Street itself leads to the Parliament House, one kilometre away from the church, and just a few yards from the church lies the posh Delhi shopping centre of Connaught Place.

Being a central church with our main service conducted in English, our members come from practically every part of the city. The church provides a spiritual home for the many people who come from various states of India to work in the Government offices, private firms, hospitals, schools and colleges etc. Therefore, on any Sunday, the congregation is made up of people from practically every state of India, as well as people from overseas who happen to be passing through the city. This means, too, that various branches of the Church are also to be found within our church.

A membership of over 300 communicants with their families makes more than enough work for the presbyter and his assistant. For a year we were without a presbyter-in-charge as the previous presbyter, Arjun MacCune, was elected bishop and installed as Bishop of Chandigarh. Then in September last year Rev Salim Sharif took charge as Presbyter. He is a young man with a large vision and we pray that under his leadership we will indeed 'expect great things from God; attempt great things for God'.

Whenever a Christian is asked by God to do something for Him, he has already been more than adequately prepared for the task, even though he may not be aware of it. From the time that Iris and I became cognizant of the fact that God wanted us in Nepal, we were convinced that our children, Gareth and Bethan, would remain in England, and that each of us would be prepared for periods of separation.

Separation of children from their parents for educational reasons has been normal in the experience of our family. Most of my teaching has been in Boarding Special Education, and the early years of Gareth and Bethan were spent in a house in the grounds of such a school in Shropshire. Thus, Gareth and Bethan have had much to do with children who have been separated from their parents for one reason or another, usually unpleasant, and so separation as a concept is not alien to them.

However, that we should be separated for long periods is unusual and has necessitated drawing upon resources of which we were unaware until our separation became a fact rather than something to be discussed.

Hurtful comments were made

When we as a family came to terms with the need for separation, we shared with others what God was doing in our lives and were amazed at the response. We were unaware that a decision to separate a family, even for the most noble of reasons, could have such an effect upon people. We experienced upset, opposition, dislike and anger from Christian folk as well as non-Christian:

'God would never separate families.'
'If that is what your God does, I want none of Him.'
'You are abandoning your children to go off and enjoy yourselves.'
'You are denying your responsibilities as parents.'
'What a time to leave your children! They are teenagers and need you now more than ever. Look at the trouble teenagers are getting into nowadays!'
'I could never leave my children.'
'You can't love your children!'
'You disgust me.'
'Call yourself a Christian?'

This past year has been quite a painful and a stressful time for all of us. I say 'all' because most of the cutting comments have been made within hearing distance of Gareth and Bethan! If any harmful effects of separation were to arise it is highly likely



Gareth, Iris, Bethan and Allan Davies

that they would be caused by the comments of those who could not bear to be separated from their children even for the sake of Jesus and the gospel. I should comment at this stage that both Gareth and Bethan are baptized believers, and know something of witnessing to Jesus as Saviour and Lord — even here God has gone before us and prepared the way!

Positive outweighs negative — in this case

But for the fact that God has confirmed every step along the way, and through the understanding of brothers and sisters who have the vision of the kingdom in their hearts, we could so easily have decided against answering the call to each of us; Iris and I to Nepal, Gareth to Eltham College and Bethan to Walthamstow Hall.

Often have we wondered how many would-be missionaries have been put off and had their spirits quenched because of the 'well-meaning' comments of their families, friends and even brothers and sisters in Christ! What about

those who wanted to serve God overseas but were dissuaded and now never even fellowship with God's people? What will the 'well-wishers' answer when God asks them why? Do they not know that every word is to be accounted for?

Both Gareth and Bethan, we have been assured, are well settled into their schools and appear to be content, for which we thank God. What they really believe in their heart of hearts may never be expressed, especially when most of their schoolmates visit their parents every holiday while they visit their guardians instead. They may well prefer to visit their guardians for any number of reasons, but guardians can never be their own parents, no matter how loving and caring they may be — and Barbie and Brian are very loving and very caring!

God's organization is best

God's hand was in the selection of guardians as well as in everything else. Both Iris's parents and mine are not in the best of



EACH RECEIVES THE CALL

by Allan Davies, written just before he
and Iris left for Nepal in January

health. They all live in South Wales and know the children very little, as we have always lived considerable distances from them. Barbie and Brian are in their thirties, fit, and live 15 minutes from Eltham and 30 minutes from Walthamstow Hall. We did not request that they act as guardians; they asked to be considered first if the need arose, and this was some weeks before we offered to the Society. When God is in control His organization can only be the best! To accommodate Gareth and Bethan, Barbie and Brian are seriously considering converting their loft so that the children can each have a room, just as they had at home. We are relying on the Lord to provide all that is needful!

Throughout 1978 we read and re-read Mark 10:29, 30:

'And Jesus answered and said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall

receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life."'

The promise is not only to those who leave the UK to go to distant lands; it is to those who are separated but stay at home to attend school, or for any other reason.

We have been encouraged by the promise and by experiencing its fulfilment already, in the homes provided for us, by the support and giving of our church fellowship corporately and individually, and by the assurances of the schools that Gareth and Bethan would receive the very best opportunities possible.

Questions to be faced

Encouragement has been given by a number of long-serving missionaries who themselves have experienced long periods of separation from their children: their families are much closer than those who have never been separated. I cannot help wondering if their

closeness is a belated attempt to compensate for the childhood separation. Is such closeness an indication of a lack of maturity? Can the Society justify the prolonged separation of children from their parents for periods in excess of one year? Do Christians who support the Society by their giving expect missionaries to suffer so that others may marvel at their sacrificial giving? These are questions that must be faced by all and particularly by those who decide how Society funds should be spent. The missionary who is no longer on the field and who was himself perhaps separated from his parents for long periods as a child and from his own children later, may well be of the opinion that as he suffered so must the missionaries and their children today. Medical, agricultural and other equipment demands are more important than the well-being of personnel, may be the criteria upon which decisions are made, especially when costs escalate and giving to the Society seems to be a problem to so many.

God provides through His people

I am amazed at the comments made about missionaries on deputation: 'They wear clothes that are way out of fashion and present themselves as poverty stricken' — I wonder why! Christian comment and yet they do not give. It seems that some gain pleasure in the 'sacrifice' of others: 'Isn't it wonderful? Giving up such a good job to become poor! I could never do that!'

The above does not purport to be a gripe, or to give an impression that I am on an ego-trip or that I am being judgemental. The comments are genuine, I have heard them being made. The opinions are those which need to be voiced, faced and not ignored. The Society cares remarkably well for its workers, within the resources provided by God's people, and we are so very grateful for our experiences so far. The question arises yet again — with further resources what more could be done?

Our hopes for Gareth and Bethan, and for the children of all our missionaries, are that God will continue to make provision for them and will meet all their needs, including the softening of the effects of separation. We pray that all who are called to be separated for Jesus and the gospel may cling to the promise of Mark 10:29, 30 and claim it for themselves. May it be claimed by all who are called but are tempted to 'look back' by those used by the adversary.

The victory is Christ's alone; His promises are honest and true for He is the Truth.



Almost there

Reaching Their Full Potential

by a member of staff
Walthamstow Hall

Walthamstow Hall has certainly grown since it was founded in Walthamstow, then a village near London, in 1838, to provide schooling and a home for five daughters of missionaries serving overseas. Now, with over 400 pupils altogether, more than 100 of them boarders, the school has probably reached its optimum size; in other ways, however, growth and change continue. This year the school has changed its status owing to the government decision to end the Direct Grant System, and has chosen to become fully Independent. Governors and staff felt that this was the only way to keep faith with those who founded the school and laid down that it should provide a permanent base and a thoroughly good, all-round education for the daughters of missionaries. Though day-girls now outnumber boarders this aim is still central, and indeed, extended, so that where the school's activities multiply and prosper they do so, we believe, by the light of Christian understanding, faith and caring love. A few glimpses of the last school year may give some idea of how this works out in practice.

Looking back, I see first the cover design on a programme for school assembly which illustrated the subject 'Communication' in a

striking and eloquent way. The middle-school girl who made the programme for her form's assembly is a boarder who has herself found communication difficult, but who is beginning to gain confidence and a sense of her own identity, partly through using her artistic gifts and having them appreciated by those around her.

Determined not to give up

I remember studying, in August, the usual lists of GCE results at Ordinary and Advanced Level, with the usual mixture of pride and pleasure, tinged with some disappointment, and finding that one comparatively modest record stood out from all the rest. This list of grades was not merely an achievement, but a triumph for someone who, for five years, had faced repeated failures in examinations but never gave up or once slackened her costly effort.

I remember listening, late one July evening, to a small group of boarders who had taken their 'O' Levels in June, and just returned from a post-examination week on an Adventure Holiday Course at Woodside Centre, Bideford in the care of the head of the Physical Education Department. Two come from missionary families and one is from Hong Kong and, though all three were to leave for their holidays the next day, they all talked non-stop until long after 'lights out' of the joy and sense of achievement they had found in the physical challenges of capsizing and righting canoes, sand-yachting and rock-climbing.

I clearly recall another day in the summer term when I met an eleven-year old, along with her family, her guardians and their baby, and introduced them all to the school she was soon to join. In September I saw her again as a member of the new Junior House and like the rest of her year, a bit of a pioneer. They all found that the room which was designed to join up and unite two next-door houses owned by the school into one Junior House was still only a thought in the mind of the planners. Where it should have been, the girls saw a large, deep hole, and a pile of rubble which actually made it much more difficult than usual to get from one house to the other!

Double loss

These two meetings with one new boarder illustrate many of the issues involved in caring for the children of missionaries. When parents take up work overseas, a child at one stroke loses the security both of a loving family and of a permanent home. The guardians and school together must fill the

gap, not only in legal and material terms, but in the child's emotional life, by providing a desperately-needed sense of security and permanence, a background of love and concern, and they must be ready to do so throughout childhood and adolescence.

Neither child nor parents can survive this experience without pain: the child feels bereft, deprived of parents' love and interest, very often homesick too, for Hong Kong, an Indian village, or an English town. The parents, while recognizing that this is part of the sacrifice involved in a call to missionary work, often have a deep sense of loss, because they cannot share the day to day details of a child's growing-up; they feel out of touch and anxious; they fret and worry over problems often actually trivial, which they are too far away to solve. Over such problems guardians and school can help; for example, by sharing between them the burden of travel arrangements and holiday storage of property, and above all by keeping in close touch both with the parents and with each other.

Looking to the outside world

In various ways, Walthamstow Hall tries to be a community which cares for all its members, but it is a poor kind of caring which is labelled 'For members only'. So it is pleasant to remember a Sunday afternoon in autumn when a coach-load of mentally handicapped men and women suddenly appeared in the boarding school looking expectant and hopeful. Plans made by the local schools' Voluntary Service Unit to entertain them elsewhere had collapsed and some of our girls in the Unit had resourcefully



Practice makes perfect

brought them back to school to avoid disappointing them. Miraculously it seemed, after a few chaotic moments, they swiftly arranged impromptu games and served light refreshments to the visitors in one of the dining rooms. Meanwhile, and this time according to plan, another team was running an afternoon swimming session for boys and girls from a home for disturbed children.

Again, on the last Sunday of the autumn term in its Christmas celebrations, the school looked towards the outside world. On this occasion, the girls of the boarding school were hostesses to friends from the churches of Sevenoaks, friends in a special sense, who either as families or as individuals, have entertained them in twos or threes in their homes and helped them feel at home in the local churches. They shared a buffet tea with mince pies and Christmas cake after taking part in a Christmas service planned by the Seniors. This included a short play telling the old legend of the Fourth Wise Man. As he died, having failed after long searching to

find Christ on earth, the Fourth Wise Man heard the voice of Christ saying: 'I am the King of the Jews whom you have been searching for, and though you have not known it, you have found me. I was in every single person you helped along your way: for I was hungry and you gave me food; was thirsty and you gave me drink . . .'

Tell them the 'old, old story'

The meaning of these words is still fresh in my mind, along with the jaunty, insistent beat of the opening lines of a modern carol we learnt:

'Have you heard the story they're telling
'bout Bethlehem?

Have you heard the story of the Jesus Child?'

It is this story, the story of Jesus Christ, the Good Tidings of Great Joy, which brought Walthamstow Hall into being in 1838 and still sustains it, uniting all its activities, miscellaneous, fragmented, trivial, even common-place as they often seem, when one is in the thick of them. Most of all, it is this story, the 'old, old story' of the hymn, which Walthamstow Hall tries to convey to the young people of today, as they travel the road from childhood to maturity. In lessons and school-work, in music and art, in acting and dancing and games, in singing and praying, through love, caring and friendship, we try to say: 'Listen to the story of the Jesus Child'. So our faith in the good news unites us with all who go to serve Jesus Christ overseas, and with those who serve him just as faithfully and generously through the interest, prayers and financial gifts which they offer to missionaries and their children.



Juniors tasting the cooking



Careers mistress in consultation with student



by Alan Easter*

There was one frightening natural calamity which so impressed itself on the mind of the prophet Amos that he felt obliged to date the most important event in his life from it. 'Two years before the earthquake' he writes 'God revealed to me all things about Israel.'

The night of the tidal wave

Equally it was a great natural calamity from which we must date the highly commendable New Life Centre schemes which are to be found in India today. One night in October 1971, just after midnight, a giant 16 foot high tidal wave rolled inland from the Bay of Bengal and devastated over 100 miles of the coastal plain of Orissa. In the previous 12 hours the area had been pounded and torn by a furious cyclone and the havoc it caused has never been fully assessed, though it is estimated that hundreds of thousands of houses, at least 10,000 people, thousands of cattle and the annual rice crop was swept away.

Following such devastation a great surge of relief was sent to the area. Food for work schemes were inaugurated by which over 600 houses and 16 schools were built and

12 wells together with several miles of dykes were constructed — the dykes to act as flood barriers. At this period over 25,000 children were given one meal a day at food centres and women in special need were given help.

Enough was not enough

Six months after the cyclone and tidal wave occurred most of the Relief Agencies had withdrawn their workers, but another eight months would pass before the next harvest could be gathered in. The prospect, therefore, for many a child was pretty grim.

At this point, BMS missionary Lily Quay, had the vision of finding a house in which she could gather some fifty of these children and keep them alive until the next harvest. The search began for suitable premises and one day she discovered a large, empty, mud and thatch house standing amidst the rice fields. She shared her idea with Bishop Mohanty who encouraged her to go further. The Executive Committee of the Church of North India, Cuttack Diocese also gave its blessing to the venture and work was put in hand to make the house ready for its occupants. Additions had to be built. A dormitory, a school cum dining room, a kitchen, a staffroom, a store room and a

small room for Miss Quay, all constructed of mud, bamboo and thatch.

The vision expanded

But by the time all this work had been completed and the official opening had taken place on 9 August 1972, the idea had grown into something far more ambitious and worthwhile than the original thought of staving off the death of a few children until the harvest could be gathered in. Why not keep the children for at least two years so as to restore them to complete health, the while providing them with a basic education and equipping them with a skill in some village craft so that when they returned to their village they would be assured of the ability to earn a living?

'We would call it a New Life Centre and we would strive to give these children a life of new dignity and beauty, a life of new purpose and usefulness in which they could grow in favour with God and man.'

Setbacks and advances

In the September another cyclone hit the area and partially washed away one of the new buildings but none of the children was harmed. By Christmas the number of children

had risen to 60. Then at the beginning of 1974 a high Government Official made a visit to the Centre and was greatly impressed with what he saw, especially with the skills which the children had acquired and which they demonstrated to him. But he strongly disapproved of the fact that one room had to serve as dormitory, dining room and classroom. 'You must build a classroom' he insisted. But how could this be done when the whole scheme was housed in borrowed premises and where there was just no room to expand? Turning to the local Government Officials who accompanied him, the visitor said, 'Find two acres of suitable land and give them to Miss Quy so that she can build a school.'

1973 brought more cyclones and floods and, as though to ring the changes, a severe drought was experienced in 1974 which occasioned as much distress in the area as had the storms.

In 1975 it was possible to move to the new site which was about one mile away and by this time the number of children being cared for by the project had risen to nearly 100. Most of the children were being helped by a West German evangelical organization and some were supported by the 'Save the Children Fund'.

A house built on rock

It was determined that the new site would be made as safe as possible so the buildings were erected on a high plinth to keep them dry in times of flooding. The foundations were made firm on laterite stones which had

to be transported by barge on a four day journey from Cuttack. The roofs were made of reinforced concrete to withstand cyclonic winds.

Both boys and girls are received at the New Life Centre. They are children from the surrounding villages who otherwise would have little opportunity in life. They come, now, for a three year period during which time they live and grow in a Christian atmosphere. Just as the buildings are built on a firm foundation so the life of the Centre is established on the rock of Christ. In the mornings they receive their basic education — what we would term the three R's while in the afternoons they are trained in a village craft. The girls may learn embroidery, spinning, weaving or knitting and they also share with the cooking of the centre. The boys may be taught cycle repairing, tailoring or carpentry.

Extending the diet

Attached to the Centre is a paddy field in which the children are taught to cultivate and harvest rice and nearby is a vegetable patch in which they can learn to grow vegetables which will augment their diet. As with many Indian communities the Centre has a large 'tank' or pool in which the children bathe themselves, wash their clothes and also are taught to cultivate fish, a much sought after addition to the food supply.

There is, however, a practical problem which as yet has not been solved. Drinking water for this community has to be carried from a

distance. A tube well on site was planned and started, but at a depth of 600 feet the boring tool struck hard rock and the only water discovered down to that depth has been bitter. Experts estimate that the well will need to reach a depth of 800 feet before a satisfactory supply of water will be found. So far the boring tool has had to be turned by hand because no power was available and so the hard rock proved a real obstacle. Fortunately electricity has now been brought to the site and it was my privilege officially to switch it on, so perhaps now, with this source of energy, new efforts can be made to pierce the rock.

Growth is assured

So worthwhile has this project, to help disadvantaged children, proved and so encouraging have been the results that the Cuttack Diocese is creating another in the Baliguda district of the Kond Hills. It is to be opened on the site where the Revd Bruce and Mrs Henry lived and worked for so many years and will bring a new hope and a new dignity to a number of children in that area. Further, there is little doubt that this method of giving children a hope for the future and of making clear to them the promise of eternity in Christ, will be extended to other places.

Six months after the cyclone an idea was born which, under the guidance and blessing of God, has led to security for the children who have benefited from it and to the salvation of not a few of them.

*Notes were supplied by Lily Quy



The tank for washing and fish breeding and the paddy field at the Centre

a replica of family life

by **Christopher Porteous**, Headmaster of Eltham College

One day in the 1960's a missionary family gathered outside the chapel at Eltham College. There were six boys, aged eight upwards: their parents were about to return to service overseas: one by one the boys smiled a brave, trembling good-bye: their mother could not, dared not, express her feelings, and with a brisk, poignant farewell, walked away: and the six brothers mingled again with other boys and returned to their boarding houses, expecting to see their parents again 'next year, or the year after?'

About the same time a boy of 18, soon to

leave school and enter university, told me that his missionary father had returned home and wanted to see him. That was understandable, for almost five years had passed since father and son had been together. They met again in the privacy of my house; but such was the strain of the long-awaited moment that neither could do more than shake hands formally and ask of each other, 'How are you?'

The school with the extra dimension

These two incidents, imprinted on the memory, indicate in extreme form the extent of responsibility undertaken by the staff of Eltham College (and, in the case of daughters, by Walthamstow Hall, Sevenoaks) as a school for the children of missionaries, linked through its governing body with the Baptist Missionary Society and the Council for World Mission.

Founded in 1842 by a Congregational Committee, soon joined by Baptists ('... it was unanimously resolved that considering the extreme difficulty to which our missionary brethren are subject in obtaining a suitable education for their children in the countries where they reside and the serious practical inconveniences connected with placing them at Boarding Schools in England, it appears to this meeting most desirable that an Institution should be formed for the accomplishment of that object ...') Eltham College has provided education and the security of a caring community for sons of missionaries, as an obligation and a priority, despite its growth as a thriving day school. For housemasters, particularly, and their wives, this has meant an extra dimension to their work. 'How shall we help young John, from the South Seas, to learn to wear shoes? How can we encourage Peter from Zaire to do his very best when he thinks other boys are so much cleverer? What must we do for Arthur, who hasn't the least idea of his tables? How is James taking the separation? Is Alan getting regular letters, and is he writing home every week? What will Robert's parents think of his report this term? How can we help them not to worry unduly, and praise him for his efforts? What do we do to make sure that all the opportunities of school life — even the ones that cost extra — are open to him?

Staff must be gifted for the task

In their separation from their children, missionaries have done much to help us at Eltham College by their own faith and trust. But they have naturally also needed the assurance that their sons were among Christian people who supported their

enterprise and vocation. This need has always been borne in mind when staff have been appointed to teaching, pastoral or domestic posts; and recruitment of men and women with the right combination of virtues for this special task has been of great importance. One of my greatest delights has been the pride taken by members of the teaching staff in the happy development and eventual achievements of so many sons of missionaries, and their recognition that it is our particular responsibility for these boys which has given the school its character and Christian purpose.

Fortunately, long family separations are now very rare, and the children at school can spend time with their parents either overseas or in this country usually at intervals of not longer than a year. Though a great blessing and improvement, this still means that missionaries' children may not have the same regular alternation of family and school life as others whose parents work overseas in industry, commerce, or the Forces. For this reason, the housemasters at Eltham College have continued to exercise their special duty of care, remembering that, though they must encourage the irreplaceable father-son relationship, they also often need to decide and advise in practical matters as a father would; and this calls for insight and judgment, as they are also teachers and responsible for discipline in the boarding community.

School becomes more and more like home

For several reasons over which a school has no control, fewer boys have reached us from the mission fields in recent years, and almost none under the age of eleven. The latter fact may not be a matter of concern, since there are now more primary schools within reach of missionary homes. But these trends have led us at Eltham College to a new concept of our boarding responsibility, which we believe will be attractive and assuring to missionary parents from this year onwards. We are setting aside a separate part of the school, and modernizing it to provide much more home-like accommodation. Boys will no longer sleep in dormitories, but in bedrooms; each boy will have his own place for his possessions, clothes and work; he will be a member of an extended family of about 20 or 25 people, living together and sharing his out-of-school life, in pleasant surroundings, with the family in charge (a senior master and his wife); a mini-bus will provide the equivalent of a family car for outings and excursions; the whole family will be linked with a local church community, as well as having its own family services.



Exploring school magazines. L to R The headmaster, Mr C Porteous; standing next to him, John Doonan; seated centre, Mark Pitkethly; sitting next to him, Gareth Davies; standing right, Stephen Pitkethly and the Rev Frank Wells

Meals will be prepared, as a family undertaking, by the master's wife and her helpers; and the boys will be expected to share in the normal household tasks. Into this group, a boy may come from a missionary home normally at the age of 11, or 13, or 16, depending on his need and previous school experience; and if at any time a family is accepted for missionary service and needs the assurance of continuing education and care for the children, places at Eltham College or Walthamstow Hall can usually be made available.

Delighting in the boys' achievements

As I look back on nearly 20 years' service as Headmaster, the personal achievements of so many sons of missionaries stand out among many delights and rewards. It is a personal achievement, for example, when a boy has come first to the school as a painfully shy and diffident youngster, for him to learn that despite his absence from home he

can gradually stand up confident, alert and competent among his fellows; when he later goes beyond the set work and takes the initiative in planning expeditions and useful additional projects; when he accepts a measure of responsibility for others, or for some aspect of school duty; when, though not necessarily a first-flight intellect at school, he wins his university place; and when after that he takes his place in one of the great professions of service to mankind. Time and again, these have been the achievements of sons of missionaries at Eltham College. Then there have been for a schoolmaster the delights that have surprised — the boy who could never have qualified for a 'grammar school place', who manfully pulled himself up through the school and was not deterred because at 18 he still had not quite qualified for a university, but who five years later met me as a postgraduate-research student at a Cambridge College, working for his PhD.

For missionary parents, a decision about their children's education can never be altogether easy; but Eltham College is one school ready to help when needed. The pattern of education in England is such that almost always an opportunity of higher education depends on a settled, successful period of some years in a good secondary school offering a wide range of academic courses up to Advanced level. At Eltham College (until recently a Direct Grant School with all the guarantees which that status implied), independence from state or local authority control has enabled us to go on providing a high level of academic opportunity for all pupils, combined with the necessary personal commitment of the staff to the special needs of those for whom we were founded; and our financial arrangements are such that no missionary parent need ever be deterred on grounds of cost from placing his son in this school, or his daughter at Walthamstow Hall.

ANNUAL BAPTIST ASSEMBLY 1979

PROGRAMME OF BMS MEETINGS

Monday, 23 April

11.00 a.m. INTRODUCTORY PRAYER MEETING
Bloomsbury Chapel
Conducted by:
Dr Barbara Boal

Tuesday, 24 April

1.30 p.m. WOMEN'S ANNUAL MEETING
Westminster Chapel
Speaker: Mrs Doris Doonan, Brazil
(Luncheon at 12.30 p.m. in the Junior Hall
Tickets 80p)

2.45 p.m. ANNUAL MEMBERS' MEETING
Westminster Chapel

4.15 p.m. MEDICAL TEA AND MEETING
Westminster Chapel
(Tickets 35p)
Speakers: Dr Adrian Hopkins, Zaire
Miss Jean Westlake, Bangladesh

Wednesday, 25 April

11.00 a.m. ANNUAL MISSIONARY SERVICE
Westminster Chapel
Preacher: Rev Canon S Barrington-Ward

4.30 p.m. MEETING OF ELECTED MEMBERS
OF THE COMMITTEE
Westminster Chapel
(Preceded by tea at 4.00 p.m.)

6.30 p.m. ANNUAL PUBLIC MEETING
Westminster Chapel
Chairman: Rev S F Thomas, MBE
Speakers: Miss Vivienne Green, Zaire
Rev David Doonan, Brazil

Valediction of missionaries for overseas

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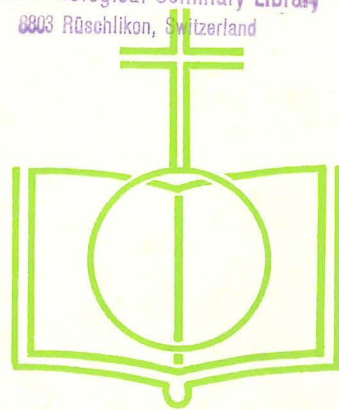
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Missionary

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The magazine of the Baptist Missionary Society

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MAY 1979
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School children parading in Kisangani

Message from the Chairman

Greetings to you all in the name of Jesus. That I should be writing as Chairman of the BMS amazes me for I am conscious of many inadequacies. I find comfort in the fact that you will keep faith and support with prayer all those who have been called to serve with the Society.

We are members one of another, part of the body of Christ in the world. Each has a gift to be used and all are called to tread that 'still more excellent way' — the way of love that cares. Of this gift Paul wrote, 'Love bears all things and believes all things' which means that because we love we are to trust, and it is this word that I want to share with you. We are to trust God and to trust each other. Trust is a commodity in short supply in these days. Employers and workers find it hard to trust each other, many people are suspicious of the establishment, nations continue to build fences against each other, while in the Church from time to time are heard whispers of distrust.

A network of trust

Certainly in our task of mission overseas we must learn a deeper measure of trust. There are difficulties on every hand, and doubts and fears often assail us. We must therefore remain firmly entrenched in our certainty of God and in our trust in each other, if we are not to falter. Those who serve overseas must trust those who administer affairs at home. Communications are sometimes difficult and lack of news leads to misunderstanding, but each must trust the other because we have a common aim. The churches, too, must trust those who have been called to leadership, while we who meet in London will trust our



Stanley Thomas

fellow Christians overseas and the national churches that we serve. Ours is truly a faith mission. Many are the eager and well equipped men and women offering for service and the Lord has never failed to supply our needs. We will take the advice of the Psalmist and trust in the Lord, committing all our way to Him.

The year that lies ahead will be a difficult one but let us go forward with an unshakeable trust in God and in each other, for we are many members with 'varieties of service but the same Lord'. That He may grant us a sense of His abiding peace will be my prayer for us all.

THE
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COMMENT

It is unlikely that there are many who have failed, at one time or another, to indulge in grumbling about our postal services and to bemoan the fact that a letter, posted with a first class stamp, had taken two days instead of one to reach its destination.

We were relieved when inflation in this country fell to single figures and we view with considerable apprehension the possibility of it starting to climb again.

Shortages, when they are occasioned by strikes or abnormal weather annoy and frustrate us and we tend to feel very sorry for ourselves. Then it is, that we should be not a little surprised to hear that there are hundreds of thousands in Zaire who would regard us as being fortunate beyond their wildest dream if they could know of our circumstances.

It may never arrive

They cannot be sure the letter they post will ever arrive. It will certainly take weeks, even months to be delivered. If there is any suggestion it includes something of worth, it is more than likely it will be opened and the contents removed.

Inflation has been variously estimated as being between 65% and 100%. Last year there was a devaluation of the zaire, the unit of currency, and a further 50% devaluation is threatened. These moves in currency values have meant astronomic rises in prices. Petrol, in the Upper River Region, if it can be obtained is costing the equivalent of £9 per gallon.

Nothing seems sure

Air Zaire seems to be grounded for more time than it flies and ferries may or may not operate across the river due to an acute shortage of fuel.

Drugs — even the simplest like aspirin — are unobtainable in the country and if consignments are brought in from Europe they are subject to excessive pilfering, even from bonded warehouses. A consignment valued at £3,000 when shipped from England can be reduced to one of £1,000 by the time it reaches a hospital, due to the stealing which takes place. But even with such loss it is cheaper to ship drugs from Europe than to buy them in Zaire.

This shortage occurs at a time when there is an urgent need for more, not less, medical care as so many are suffering the effects of malnutrition and children are dying from curable diseases because their emaciated bodies lack resistance to germs and viruses.

All are affected

It is not only the people of Zaire who are affected by this extremely difficult situation. It affects our missionary personnel as well. Many, working in the Middle and Upper River regions, are experiencing problems in getting their allowances transferred by the banks from Kinshasa, the capital, to their local branch.

With fuel difficult to obtain and so costly when it is located great care has to be exercised in the use of vehicles and frustration occurs when it is not possible, for this reason, to proceed with pastoral and health



Andrew and Anne North shipping drugs to Pimu

visitation to the villages.

Together with the Zairian people the missionaries suffer the high prices of food and are not immune to its scarcity. Corruption is on the increase and it requires a tremendous effort to obtain public services, such as certification and registration, without resorting to bribes. There is also the temptation to exchange money on the blackmarket where more favourable rates pertain.

Badly hurt, but not destroyed

Yet, in face of such adverse and frightening difficulties the Church of Jesus Christ maintains good heart and is encouraged by the real hunger for truth shown by the people of that country. There are many reports of conversion and baptisms and of courageous witness by Christians making a stand against corruptive practices.

In the March prayer tape of the Society Winnie Hadden recounted the thrilling story of work among a primitive tribe across the river from Yakusu. These people had resisted the gospel until quite recently. It was even considered dangerous to go among them. But students from the Yakusu Bible College persisted in an effort to evangelize them and they report a tremendous breakthrough. Hundreds of this tribe have been brought to the Lord and baptized into His Church.

In the face of such unhelpful conditions let us praise God for what the Christians in Zaire are attempting and achieving by His grace and let them be constantly in our prayers.

What a lot to learn!

by Pat Walton

I had heard so much about Zaire one way and another that now, as I sat fastening my safety belt in the jumbo jet, I wondered what sights would greet us as we landed at Kinshasa and stepped from the plane.

We had stopped off in Lagos, Nigeria, for a few hours to refuel and I was wondering whether Zaire would look the same, whether in fact the African scene changed much from country to country. So, as we flew into Ndjili airport I scanned the horizon with excited curiosity. The land around was very flat with palm trees dotted about here and there. The grass was brown and dry, which was not surprising because it was the dry season in this part of Zaire and there was lots of dust to prove it. I was surprised to

discover that the airport was so far out of Kinshasa, the capital. It took us about 40 minutes to drive into the city. A second source of amazement to me was the smallness of the airport compared with Heathrow, London, which I had left but a few hours earlier. A still more pointed difference, which afforded a bit of a shock, was to see armed soldiers here and there.

Not so hot after all

I had expected, as I stepped from the plane, to be overwhelmed by the tropical heat, but in fact it did not seem too hot at all, rather pleasantly comfortable. I was not alone in experiencing this confounding of my imagination. There were several other 'brand new' BMS missionaries with me. Mr and Mrs

Ian Coster and their two sons, Wilma Aitchison and Olive Satterly, together with a colleague from the Regions Beyond Missionary Union, Cathy Ingram. Each of us had got our own preconceived ideas as to what it would be like, few of which turned out to be correct. Fortunately, we had Pete Riches with us, an old hand, who has been in Zaire for eleven years. He explained to us the routine of passport and immigration control and with this help we were soon through these formalities without any bother.

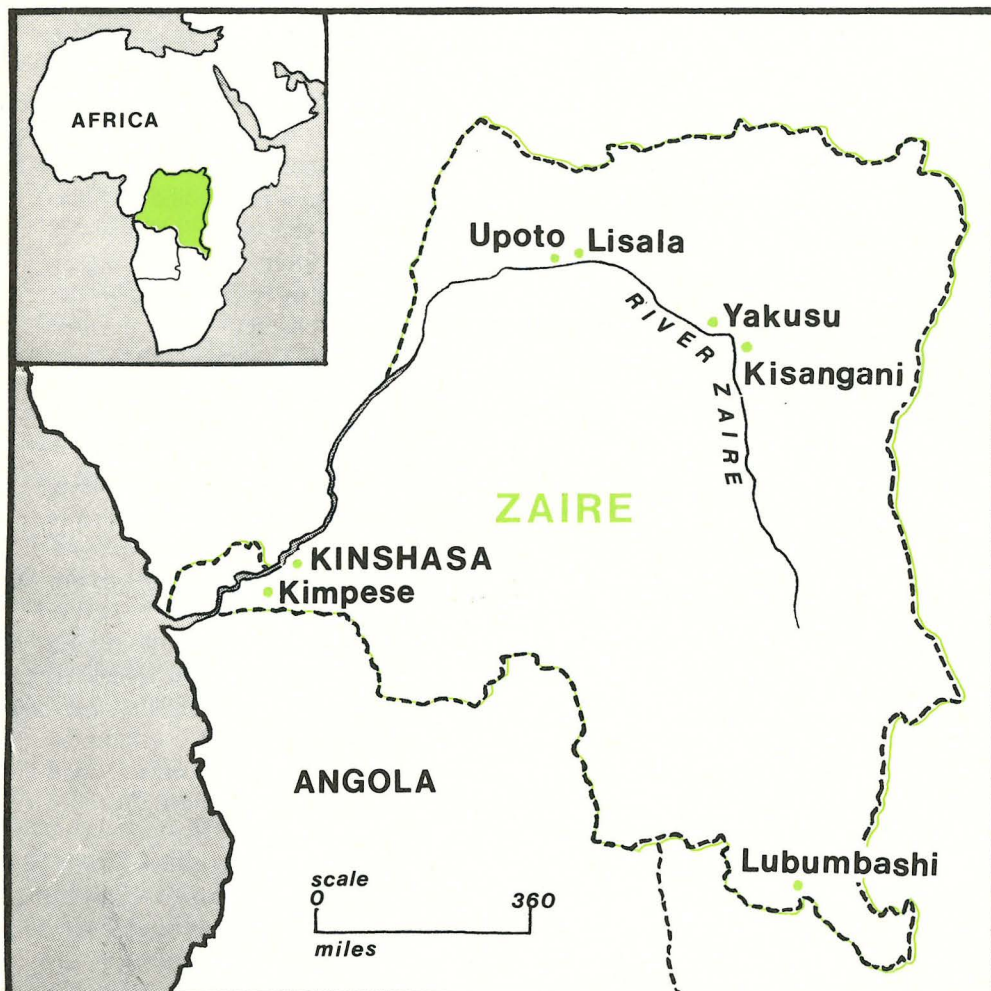
A lesson in pushing

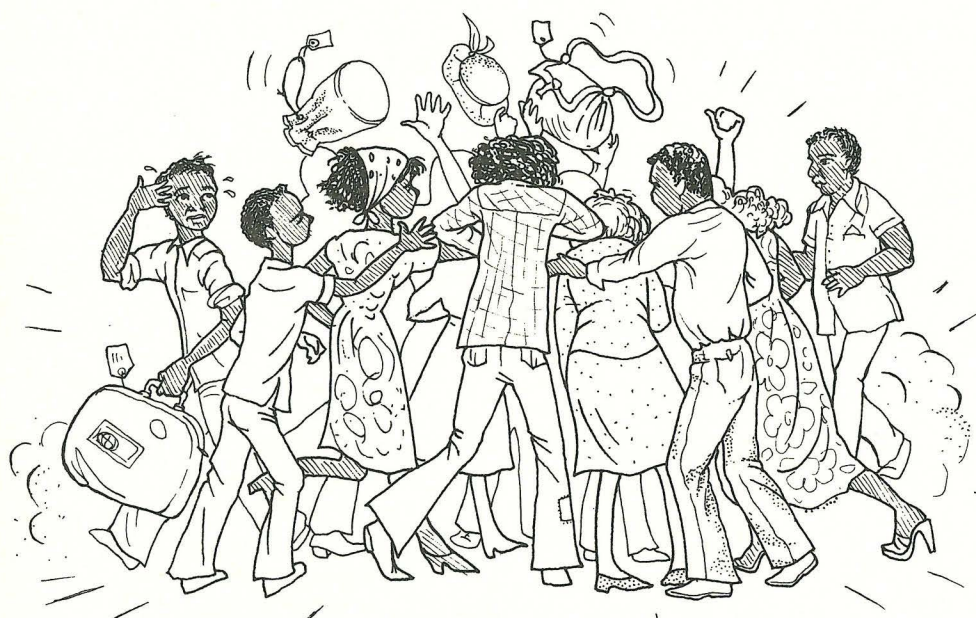
As we left the arrival building it was great to be greeted by Phyl Gilbert, Owen Clark and Steve Mantle, some of our BMS staff in Kinshasa. We had to wait a little while for our suitcases to arrive and soon learnt that queuing must be a British institution. It would appear to be completely unknown to Zairians, because there was such a mad scramble of people looking for cases, and I got my first lesson in pushing and shoving so as not to miss my turn. Unfortunately this is an exercise we have to carry out in shops and banks as well, where a queue would make things so much easier and more pleasant. But to go back to the airport. We eventually gathered all our cases, loaded them and ourselves into the vehicles and set off for Kinshasa.

During my stay in Belgium I had come to the conclusion that the people of that country were not the best drivers in the world, but Zaire has modified my views. Many of the drivers here appear to believe that they are the only ones on the road, or the only ones entitled to be there.

What a crush

The road from the airport into the city is a busy one and at midday as we traversed it, it is at its busiest. There were traffic police everywhere trying to bring order out of chaos. The sides of the road were as congested as the vehicle lanes. They were thronged with people all looking very busy. The long skirts and sleeveless tops worn by most of





'My first lesson in pushing and shoving'

the women were vividly colourful. There were patterned materials as well as plain ones but every colour of the rainbow could be observed. Very few women were without what appeared to be quite a heavy load on their heads and a baby strapped on their backs. I am sure I shall never appreciate how they manage to do this.

The mission compound in Kinshasa is large and quite close to the southern bank of the river Zaire and it was refreshing to arrive there having survived the hazards of the road. We took lunch and then had a good sleep. In the evening we were invited to a welcome tea prepared for us newcomers. How strange it seemed to sit with the lights on so early — every day in Zaire darkness comes about six o'clock — and yet to be wearing summer dresses.

Persistent insects

During this, our first stay in Kinshasa, I shared a room with Wilma Aitchison. We stayed in the children's hostel and were just settling down for the night when there was a loud buzzing in my ear — mosquitoes. We had applied insect repellent cream to our arms and face and thought we would be all right. But how persistent are these insects in their search for someone to bite! So there was nothing for it but to cover up our heads with our sheets and try to sleep that way.

Mosquitoes, of course, are not the only problem. Ants and cockroaches also have their designs on human living. These latter

two appear everywhere there is food, especially in the kitchen. The favourite-gathering place of the ants is undoubtedly the sink and, no matter how many are washed away with boiling water, twice as many seem to take their place. If food is prepared in the kitchen for a meal, and the cleaning of the work surface delayed until after the meal, it will by that time appear as a black mass of seething ants. That mass may even seem to be moving across the table because larger pieces of food are transported

by several ants beneath, carrying it away to some store.

More objectionable are cockroaches. It is true that these creatures are usually associated with the kitchen, but they can and do turn up in the most unlikely places. They quite frequently invade the wardrobes in the bedrooms. Then every night there is an orchestra of insects which sing, buzz or whistle through all the hours of darkness.

In spite of such invasions and noises we all had a good night's sleep that first night in Kinshasa and awoke ready to explore the town. The streets were dry and dusty, with the result that our feet got really dirty. This, we found, happened every time we went out.

The products of poverty

There are a lot of beggars in the town and whenever they see white people they approach and ask for money. A favourite spot for them to sit is outside the banks where they hope those drawing money will spare them some. Many of the beggars are cripples with serious handicaps and one, a young man, drags himself around on hands and knees obviously having suffered from poliomyelitis at some time.

The shops in the city are all very expensive and even the market is little cheaper, especially with imported goods. After our

continued overleaf



'How persistent are these insects'

WHAT A LOT TO LEARN!

continued from previous page



'The business of form filling'

sightseeing and shopping expedition we had to get down to the business of form filling. It is unbelievable the number of which have to be completed. Forms for long term visas; forms for temporary identity cards; forms to obtain government permission to practise nursing. Many, of course, had to be done in triplicate and by the time we had ended most of us were suffering from writer's cramp.

A certain heavy headiness

After a fortnight in Kinshasa we new missionaries, together with the Clark family, flew up to Lisala, en route for Upoto where we were to start learning Lingala in the language school. Upoto is in the equatorial rain forest area of Zaire and presented a great contrast from the very dry conditions of Kinshasa. At Upoto the grass was lush and long and everywhere there were many beautiful and colourful flowers and shrubs. The palm trees are taller and there are, in these parts, the most gorgeous butterflies. The climate, too, is different. It is much warmer and very humid and this tends to make one feel heavy headed.

Upoto is situated on the north bank of the river Zaire and the view across the river here is magnificent. But what Upoto gains in

beauty over Kinshasa it lacks in mod-cons. Electricity is only available for three hours each evening between 6 and 9 pm. After nine o'clock we had either to go to bed or try to continue reading or writing by candle light because we did not have our Tilley lamps with us. The running water was quite temperamental. Sometimes it spurted out but at other times there was just a trickle.

A public alarm clock

Each day began when we were roused from sleep by the pounding of the village drum at 6 am. It was beaten again to signal midday and also at 2 pm — a kind of public clock. Even from early morning the river would be crowded, often with many canoes bearing fishermen engaged in their ancient skills.

The people here were much more friendly than those we had met in the town, where most seemed to be very indifferent to others. It was at Upoto that I had my first experience of a Sunday worship service, African style. There was not one choir, there were several and each was given a spot in the service to sing, accompanied by drums. The Zairians are great singers and while in Kinshasa it had been our privilege to hear the celebrated Kitega choir singing in their own church.

This was a pleasure none of us will easily forget. The choirs which sang in the service at Upoto were not far behind them in the energy and joy they put into their singing. With so many taking part it is no uncommon thing for the service to last anything between two and four hours so, as I could not understand much of the language, it will be appreciated that, after struggling manfully to concentrate and pick out words I could recognize, I found my mind drifting off in all directions.

The language school proved to be most interesting, but in the three weeks we were there it was only possible to learn the mere rudiments of Lingala and it will be a long time before any of us new folk will become anywhere near fluent in the language.

At the end of language school those present went their several ways back to their respective stations. One thing will always stand out for me at Upoto. It is the magnificent sunsets over the river. Wilma and I were the last to leave. We flew back to Kinshasa and then went on to Kimpese in the Lower River Region. It was at the Kimpese hospital that we did our 'stage' — a period of orientation in African hospital work. We spent a day or two in each of the wards and departments.

A hospital, but so different

This was not only an interesting experience but it gave us an insight into the life and routine of an African hospital which is so different from a British one. When a patient is admitted to a hospital in Zaire quite a few of the relatives come also. They are responsible for preparing the patient's food and for providing much of the general nursing care. The nurses tend only to do the more technical procedures like giving injections and doing dressings.

This, as can be imagined, seemed so very strange to one like myself, used to attending to every need of the patient in the way of care. The hospital also seemed exceptionally noisy with its constant stream of relatives tramping backwards and forwards from their camp just outside the ward to the bedside. One of them would expect to sleep under the patient's bed at night.

Lingala is not the language spoken by the people of the Lower River Region. Their native language is Kikongo so at the church services, which at Kimpese tend to last two hours, half the service is conducted in Kikongo and the other half in French. The French half enabled me to understand much

more of what was going on. Here again the choirs sang really well and made a true contribution to worship.

Kimpese nestles at the foot of the Bangu hills and is pretty. Whilst we were there the dry season was near its end and so everywhere was drier and dustier even than Kinshasa. The dust thrown up by the traffic on the roads could be smelt in the air.

Thoughts may change

Zaire is a large country and is one of contrasts in climate and in languages. I am now at Yakusu in the Upper River Region where I have been appointed to work in the hospital. Talking with Ivy Riches, one of the senior missionaries, I discovered that in the area served by the hospital, an area nearly the size of England, there are at least eight different languages spoken. So Lingala which is used in this immediate vicinity will not take me very far. Sue Evans, with whom I share a room, knows Lingala very well and is now learning Swahili in order to communicate with more people. What a lot there seems for me to do and learn. Reflecting on what I have written about my first impressions of this fascinating country of Zaire I cannot help wondering, should I re-read my article in a few years time, which first impressions will I judge to be lasting?



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ACKNOWLEDGEMENTS

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(20 January-12 February 1979)

General Work: Anon (FAE — Aberdeen): £10.00;
Anon (MLO): £5.00; Anon (February): £10.00;
Anon (Cymro): £10.00; Anon: £25.00.

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Mrs A Wood	500.00

MISSIONARY MOVEMENTS

Arrival

Miss E A Talbot on 10 February from Tansen, Nepal.

Departures

Rev R and Mrs Young and family on 26 January for Dinajpur, Bangladesh.

Miss M Lacey on 26 January for Chandraghona, Bangladesh.

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'Knocked down but not knocked out!' J B Philips' vivid translation of St Paul's words to the Corinthians (2 Corinthians 4:9) spring to mind whenever we think of the beginnings of the Protestant University at Kisangani in the Upper Zaire.

'Hot spot' to be 'third pole'

Before the close of the first academic session in August 1964, 'Simba' rebels had overrun the whole eastern half of the Congo Republic and had taken control of the city. Though none lost their lives during the rebel occupation, university personnel were among the group of hostages facing machine-gun fire in the city centre on the day when missionary doctor Paul Carson was killed. Two more rebellions, by Katangese soldiers in 1966 and by white mercenaries a year later, fostered thoughts in the minds of many that the capital city of the Upper Zaire was too much of a 'hot spot' for an institution of higher education. Plans were prepared to open up an alternative site for the young *Université Libre du Congo* and let the work at Kisangani die.

President Mobutu came to our rescue. His government insisted that Kisangani should become the 'third pole' of the Republic, making a triangle of universities with Kinshasa and Lubumbashi (then called Elizabethville) at the two other apices. They saw the Protestant University, with its medical faculty and teacher-training facilities, as an important factor in helping to repair the damage of the rebellion years.

To many of us overseas missionaries, such an educational venture as opening a university seemed premature and foolhardy. Very few of our mission stations had schools of secondary standard. Our Upper River *Ecole Grenfell* at Yalembo only reached secondary level in 1960 and by 1963 no one was ready for university entrance. But African colleagues in the Congo Protestant Council, where the university project was mooted, knew better than we did that Christian leaders were a vital need if the young Democratic Republic of Congo was to grow up. The chaotic conditions for which Congo became notorious in the early years of independence were a direct result of the lack of trained men and women in every sphere of public and private life. So if the beginnings of university teaching at ULC meant working at secondary level for some time, it was right so to do in order to prepare men and women for this important service.

Fusion into one

Our life as an Independent Christian



University did not last long. By 1970, students in all three university centres as well as at other institutions of higher education throughout the country were joining in the worldwide student revolts about which they heard on the radio and into which they were persuaded to enter by some staff members from overseas whose political allegiances inspired them to foment trouble of this kind. Government reaction was swift and severe. All higher educational institutions — the universities including ULC, the teacher-training colleges and the technical institutes — were fused into one *Université Nationale du Zaïre* (UNAZA). Expatriate missionaries were welcomed to remain as teachers but almost all administrative posts, including membership of boards of management, had to be filled by Zairian personnel.

Some folk felt that this loss of independence as a Christian centre for learning and leadership preparation would be detrimental to missionary witness. In the reallocation of faculties to the three campuses of the new University, we did indeed lose our medical faculty from Kisangani where a much loved missionary doctor had worked hard to help the city population as well as to start young Zairian students on their way to a medical career. And we lost our Faculty of Theology

which had already prepared dozens of men for Christian service as ministers, church administrators and RK teachers in the Church of Christ in Zaïre. But few Baptists will expect government funds to train the ministry and some of us were perhaps a little relieved when this important school opened in Kinshasa as an independent centre for ministerial preparation.

Students show greater interest in Christ

Those of us who were able to continue to teach at the government-run campus of Kisangani witnessed a remarkable change in student attitude to evangelistic endeavour after nationalization, a change for the better indeed. While Christian teachers were part of 'management' in the early ULC days, our Sunday services on the campus were only poorly attended and the student-staff ratio in the congregation was very low. I remember trying to defend a Christian point of view in an anthropology lecture when a young man in the class deliberately got up and walked out of the room in protest. But after 1970, when missionary teachers were no longer 'in command', our Sunday services began to fill up with students, small 'cells' of Christians began to meet for Bible study and prayer in city suburbs where students lodged and we missionaries were invited to join student



by John Carrington

groups trying to find the relevance of Bible teaching for modern problems in Zairian life. Nora and I were asked, for instance, to explain the teaching of the book of Ruth about the status of a widowed woman and her remarriage, both important themes in African communities.

Student interest in Christian things has continued to grow since 1970. When we visited the campus in 1977 to help teach in the Faculty of Biological Sciences, we were thrilled to see packed Sunday morning services there and to share in the preaching ministry. A colleague has recently written to say that the large lecture room put at our disposal by the Faculty of Education for the Sunday service is already too small for all who come and so they have now to use a large cement-block, open-sided hangar built to accommodate the large influx of education students some years ago.

Men and women of firm foundations

We thank God for well trained and faithful Zairian men and women at ULC and now serving at UNAZA who were available for this work because of earlier missionary schools like that at Kimpese, where BMS was involved (and still is). Our first chaplain was the son of Jason Sendwe who trained as

a medical assistant at Yakusu before going into politics in his native land of Katanga. The first Zairian principal of our campus was the son of the present General Secretary of the Baptist Community of the River Zaire (Rev Koli Mandole). We went back last year to work under (note the preposition!) a young Zairian professor and faculty dean who got his earliest schooling at BMS Bolobo before going on to secondary work at Kimpese. From there, after serving as a teacher for two years at *Ecole Grenfell*, Yalembe, he went to Princeton University in the United States and then to the University of Paris where he received a doctorate in biochemistry. We found on arrival that he has done a remarkable job in coordinating work in repairing a derelict cigarette factory on the outskirts of Kisangani so that the Faculty of Biological Sciences now has an excellent library, three spacious, white-tiled laboratories (for chemistry, physics and biology), lecture rooms, staff offices, a refectory . . . the lot!

The present principal who welcomed us back last year, Dr Diawaku, was a scholar of the American Baptist Mission in the Lower River. He had been principal of the Kimpese Institute before he came to Kisangani a few years ago. When I had the privilege of touring Britain with the Kitega Male-Voice Choir last spring, I was delighted to learn from them that Dr Diawaku had composed one of the items of their much appreciated repertoire: 'If you love Jesus, come follow Him'. It seems he used to sing with them when he lived down river.

Where are the staff?

UNAZA is facing serious problems today, although she is only a teenager. The low economic level of the Zaire Republic and its high rate of inflation mean that little money is available for buildings, for equipment, for student scholarships and accommodation, or for the salaries of staff, especially of expatriate professors where air fares have to be provided as well as regular emoluments

in overseas, 'hard' currency. Ideally most teaching should be in the capable hands of Zairian personnel and not of foreigners. But as yet UNAZA does not have enough qualified national teachers, especially in science subjects. No maths were taught to the important first year classes at the Science Faculty last session because the expatriate teacher (Rumanian) was not able to return and there was no one to replace him. I was sad to have to give one of the last courses of lectures and practical work to forestry students at Yangambi taking their final degrees in July 1977 because that department was closing down after the exams — they could not get sufficient staff to continue any longer. There are logistic problems to be overcome by anyone going to Kisangani from abroad: living accommodation, food, essential personal supplies, transport . . . all these are far more difficult to deal with than in Great Britain.

But teaching and other forms of service at UNAZA continue to provide opportunities for missionaries from overseas who can work there as invited associates of the Baptist Community of the River Zaire. Could this be a challenge to young folk (and more mature teachers) in our Baptist Church of Britain today? In accepting such an invitation you would be meeting a need that no one else is coming forward to fill, by providing a service that African students are eager to receive from you, by training leaders for tomorrow's Zaire as well as fulfilling our Lord's command to all who follow Him: 'Be my witnesses . . . to the end of the earth.'

During our stay at Yangambi last year, a European teaching colleague, sent by the German government as part of a team to help Zairian agriculture, had to complain to the administrator about delays running to many months in salary payments through international banks. 'If that's the way you intend to remunerate your teachers' he said, 'the only folk you ought to call on to help you are missionaries!' Well, why not?



John Carrington teaching in biology laboratory

THERE'S MORE TO BUILDING THAN MEETS THE EYE

by Pete Riches

Being involved in the building and maintenance work of a mission in Zaire is a many sided job, where the term 'restrictive practices' means nothing. An African in the construction department or on the maintenance staff of one of the mission institutions may be employed as a bricklayer. His work, however, would involve not just bricklaying but also loading sand, mixing concrete, plastering and flooring. For the missionary the variety is far greater, and the scope of activities covered is far more demanding than one at first realizes.

The unqualified expert

Often the missionary is considered an expert in subjects about which he has only slightly more knowledge than have those who are seeking the advice. How can one who has been trained in the building industry also be an expert in generating sets? Or one who has been trained in engineering be an expert,

too, in building techniques? So often, those who are called to share practical skills with the Church overseas find themselves facing such wide demands. Do It Yourself has become a popular necessity in Britain in these days of rising prices — both of materials and labour — but DIY has been part of the life of the missionary since missions came into being in the late 18th century.

The first missionary to arrive at Yakusu towards the end of the last century had to build his own house, with the help of just the local people who had probably never before seen a house of that type. By 1901 the first brick house had been built at Yakusu, clay having been used from the local ant hills to make bricks, wood from the forest for burning the bricks and mud for mortar. The tiles for the roof were made in the same way. Not one of the missionary staff was a builder, nor had any of the local people ever seen a brick building. From the station store and the first house followed

more ambitious constructions as first the school and later the church, hospital and printing press were built. In almost every case these were put up by the missionary pastors, teachers or doctors with never a builder in sight.

This DIY system was not without its problems, of course, and most buildings at Yakusu have some cracks in their walls. However, this is not surprising since cement was not used in the structures until recent times. The house built in 1901 is still occupied by a missionary family who have no fear of it falling down around them. One building, completed some 40 years ago, had to have metal tie bars built into it to prevent the gable wall from falling down. Today the wall is still there, still moving, but held by its two steel rods. Then, again, one missionary pastor with many years of experience fell some 25 feet from a construction, yet got up unscathed. This incident resulted in the sharing out of a sack of rice for the workmen on the mission and the rest of the day being declared a holiday for all.

Different materials but much the same means

Building today has changed very little for the missionary. Apart from the fact that we now use cement blocks in place of bricks, and metal or asbestos sheets in place of tiles, much of the process remains the same. The missionary responsible for a construction generally prepares the plans to his own design, in consultation with those who will use the building. If it is a project funded from London, he will also prepare for BMS committees an estimate (often a calculated guess) of the costs involved. As soon as money is made available he can begin ordering supplies. Some of these will come from Europe, some will be bought from the shops in town. Sand and gravel will be bought by the lorry load from the village people who dig it from the river or forest stream.



Digging clay for bricks from white ant hill

Local supplies of building materials are often difficult to find and each time there is a shortage the price shoots up, never to come down again. To take just one example, less than six months ago cement cost the equivalent of £5 a sack. After a shortage it came back on the market at £10 a sack. A recent devaluation of the zaire reduced this in effect to £5 for work funded from London but, of course, this is no help if the work has to be done with local funds. Since devaluation cement has gone off the market again. Although some shops still have it in stock, yet it is not for sale. We assume the shopkeepers are holding on to it, pending a new uprated price tag.

Shirts, trousers and a spirit level

As well as materials, tools have to be provided out of funds available for the construction. Usually tools are passed from one project to another, but replacements for those which are either worn out or stolen must come from project funds. Such tools are very costly to buy locally; for example, we recently paid £17 to replace an oil can which had disappeared. Tools can be bought much more cheaply during furlough in Britain, but they are rather heavy to transport back. With only a 20 kilo baggage allowance and two years' supply of clothing to cater for, only a few light tools can be included in the suitcase. Most of our tools are hand ones, the only exceptions being a cement mixer, an electric drill, a portable circular saw and a portable electric planer, all of which are recent acquisitions.

In addition to the tools necessary for a major building project, any missionary involved in maintenance work must also have a large supply of personal tools. With these he takes on anything from camera repairs to building a school. The tools meet not only his own needs but also those of would-be borrowers. Included in such tools are an endless supply of welding rods, solder, glues for every occasion and oil for anything from watches to heavy lorries.

Employer, father and minister

Once supplies have been obtained then a workforce has to be employed for the completion of the work. This means that the missionary becomes not only an employer of a good number of unskilled and semi-skilled labourers, but also a father, and often a pastor, to all of their families too. Wages are low and at today's inflated prices, a day's wage will not buy half a tin of pilchards even. For this reason the missionary will have to take on the responsibility of the

family's medical care, paying a kind of medical insurance to the hospital on behalf of the head of the family. At the beginning of the school year the missionary can also expect to pay advances on wages to cover school fees, uniforms and books. Each time there is a crisis in the family for which funds are required, a workman will appear at the missionary's door with a note telling of the need and stressing that the missionary, as his father, is the only one to whom he can turn for help. The missionary builder or maintenance worker is thus in a position to minister in a very special way to this group of people for whom others have little time.

Constant contact with the workmen soon brings fluency in the language generally used and this, in turn, opens up more and more avenues of service. The fact that the missionary builder is not tied to a rigid timetable enables him to be involved in many other activities of the church in which his medical or teaching colleagues are not free to be involved. The building and maintenance man serves every department of the church and his job allows him to have contact with a wide cross-section of the community. This affords many opportunities to be a builder, not just in material things but in the spiritual realm too.



Pete Riches repairing a vehicle

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The Divided State

by Ben Hope

On 1 January 1979 the huge state of Mato Grosso in Brazil, stretching almost 1,200 miles from North to South and 700 miles from East to West, was divided into two. This was done because it was too large and unwieldy a political unit to administer. The division was first announced almost two years ago to become effective this year, but even though the state has been divided into two, each part is over five times the size of England.

Baptists have long felt the difficulties of fellowship and administration created by the vastness of Mato Grosso. It was no surprise

then, that on the heels of the announcement of the political division, Baptists in the north of the state should begin to plan the formation of a state convention to coincide with the new part.

Not the best of beginnings

This new convention was launched at an Assembly of the old Mato Grosso convention. Now this assembly was nicknamed the *Convenção de Softimento* — the convention of suffering — from the very moment the Time, Place and Preacher committee reported to the previous convention and their report was adopted.

The place the committee selected for the Assembly was Cáceres, thought by many to be 'the absolute end of the world'. The time they chose was the first week in January, always a most difficult time to travel because of Christmas programmes, watchnight services, bank holidays and tropical rains. The Preacher they nominated was Pastor Sandoval de Oliveira Quintanilha who is a man noted for the length of his sermons. The last time he preached the official sermon at the convention it lasted for over two hours!!

Yet in spite of all these unpropitious factors

the 33rd assembly of the Mato Grosso Convention was a notable and historic occasion. The concluding meeting formally inaugurated a new state convention to be known as *Convenção Batista Centro América* – The Baptist Convention of the Centre of (South) America.

There are great opportunities

This new convention, composed of 16 churches and 31 missions will serve the northern state of Mato Grosso while the parent convention serves South Mato Grosso through 46 churches and numerous missions or congregations.

One of the principle motives for forming the new convention was to call attention to the needs and missionary opportunities in Mato Grosso which is receiving large numbers of immigrants from other areas of Brazil.

Some things assisted this division. The 'north' was one association of churches that correspond exactly with the area that would be designated the northern state. There already existed a strong sense of belonging and fellowship as well as a certain sense of isolation from the 'south'.

A new name

Finding a name for the new convention was more difficult. The state names chosen were Mato Grosso for the northern part and South Mato Grosso for the other. The majority of the churches of the Baptist Convention, however were in the southern part together with the existing convention headquarters. If then a second convention was created which would have to co-operate with the national Brazilian Baptist Convention, but only have a slight variation in name from the first, only confusion would arise.

Then someone suggested that since Cuiabá is the geodesic centre of South America as well as being the capital city and home of the new convention headquarters, and further since the name *Centro América* is used by hotels, restaurants and book stores in the area, it would be most appropriate to use that name in connection with the new convention since it serves the *centro* section of South America. This idea quickly caught on and from the very first draft of the constitution the new convention was referred to as *Convenção Batista Centro América*.

The cry for help

Pastor Samuel Martins, the brilliant young executive secretary of the new convention expressed the motivation of organizing this

way: 'The new convention will call attention to the differences between the two regions. The South is an older, more developed area with many churches, several of them quite strong. By contrast, the churches in the North are newer, smaller and more scattered. New roads are being opened and new cities are being formed. The North is really a mission field. Now we can appeal to new seminary graduates and the mission overseas, "come over and help us". And I believe they will. We will see fantastic growth in just a short time.'

Officers of the newly formed *Convenção Batista Centro América* are Jair Soares, President; Geraldo Ventura da Silva, 1st Vice President; Ari Anibal Silva, 2nd Vice President; Maria Stella Castilho, 1st Secretary; and Sebastião de Oliveira Neto, 2nd Secretary.

Singing in the rain

During the meetings of the convention torrential rains beating on the tin roof of the church occasionally stopped the services because it was impossible to hear. The churchyard frequently resembled a lake, but the 130 or so messengers laughed as they skipped through the water. When the noise of rain brought the discussion or preaching to a halt they filled the time by singing with great gusto. Throughout the convention love reigned as everyone shared in the sadness of parting but the joy of something new being born.



Pastor Samuel Martins, Executive Secretary-Treasurer of the new Centre of America Convention. First Arthur Elder and later David Doonan had a great influence on Samuel

British Baptists have three couples serving in the area of the new convention. David and Irene McClenaghan, Peter and Susan Cousins and Stuart and Georgina Christine.



Officers of the new Convention. Left to Right: Jair Soares, President; Geraldo Ventura da Silva, 2nd Vice-President; Ari Anibal Silva, 2nd Vice-President; Maria Stela Castilho, 1st Secretary; Sebastião de Oliveira Neto, 2nd Secretary; and Pastor Samuel Martins



Members of the Federation of Protestant Women

CHRISTIAN WOMEN ARE LIGHTS IN CITY LIFE

An interview with **Nora Carrington**, recently living in Kisangani.

Do women have a share in the work of the Church in Kisangani?

In the days of our pioneer missionaries, women church members were few in number compared with the men. But now, some 70 years after the first baptisms here, they easily outnumber men and boys.

Are they organized in special groups within the Church?

Yes. Each local congregation (we have 11 such in the city and surrounding villages now) has a women's group which meets usually once a week, with its own woman

leader, often the pastor's wife. The different groups come together for monthly meetings under their president. There is a committee to organize the work of the whole city and they have their own secretary and treasurer, with a separate bank account at which the men often cast envious eyes! This committee keeps contact with women's groups all over our Church area in Zaire and funds are made available for sending delegates to the annual women's conferences at places as far away as Upoto, Tondo and Kinshasa.

What do they do for a living?

Most of the older women are married and have families to bring up, often very large

by western standards. Rebekah, who used to lead one of the Chopo church's choirs, has 13 children and many more grandchildren already. To make ends meet, the women need to engage in gardening or fishing and many of them take their produce to the market for sale. Most of the vegetable, fruit, fish and meat stalls on the central as well as in the suburban markets are owned by these ladies. I find it embarrassing to go to market myself because each time they want to make me a present of some of the things they sell! Younger women who have had an opportunity to attend training schools are teachers in government or church owned classes, or they work as trained nurses and midwives in the city hospitals and clinics.

Inflation is higher in Zaire than it is in Britain but because so many of our Christian women are busy selling consumer goods, their income goes up with the prices and so they have more money to give to the Church. This explains the record giving at our Harvest Festival service last autumn.

How did these women come to know about Jesus Christ?

Many of them, especially the older ones, were girls in the boarding and day schools of our BMS stations at Yakusu, Yalamba, Yalikina and Lingungu, where they came under the influence of our missionary ladies and the African colleagues trained by them. Others have come to hear about our Lord for the first time in Kisangani through the evangelistic efforts of our pastors and teachers there.

Is there any special church work which the ladies engage in?

Indeed yes! In each congregation there are women's choirs which enhance and inspire worship at local meetings and on special occasions such as Easter, Whitsun, Harvest,

Bible Sunday and Christmas, when we all try to gather together in the central church building. They usually wear a special uniform then — yellow or pink dresses with large printed pictures of a hurricane lantern and an open Bible and the words, in big letters, 'A CHRISTIAN WOMAN IS LIKE A LIGHT.'

Small groups of these women folk put aside a little of their hard-earned money to buy food which they cook and take to hungry patients in the city's hospitals, where folk know that they come in the name of Christ. The Kisangani women's committee has been sending regular subscriptions to our Church at Yakusu for the upkeep of the church building there and the site around it. And many of the older women gladly accept responsibility as 'mothers and sisters in Christ' for young girls and older women who come forward for baptism.

How can we remember these Kisangani women in our prayers?

As you give thanks for the enthusiasm and devotion of these Christian women, please remember especially those who find it hard to get enough for their families to live

on, especially where husbands have deserted them or where their refusal to live in a polygamous household has meant that they have preferred to live alone. One of the hardest things a married woman has to bear in Africa is not having children of her own who will carry on the name of her husband's clan. Some of our finest Christian witnesses in Kisangani are in that position. Pray for them.

Education for women and girls in Zaire is still far behind that available to men and boys. Pray for our church leaders (so many of them men) that they may realize the importance of providing schooling for the bigger part of the Church in Zaire today. And please pray that the ladies may remain faithful to their calling. I remember how one of our Kisangani women used to live with her male-nurse husband on a company plantation during the days before Independence came to Zaire. The white man in charge of the place said about her, 'She's like a light in a dark place!' Since I have had the privilege of knowing them, many others have been that too. May God help them to continue to witness for him in the future.



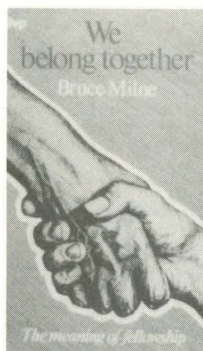
Women returning from Kisangani market

BOOK R E V I E W

WE BELONG TOGETHER by Bruce Milne
Published: Inter Varsity Press 95p

Dr Milne seeks to show the Biblical meaning of fellowship. He reminds us that Jesus coupled the greatest commandment of loving God with all our being to that of loving our neighbour as ourselves.

The apostles in the New Testament church were able to show this kind of love, resulting in true fellowship each to the other, and the author points out that in the church today the truth of the message we proclaim is



evidenced by the quality of the relationships between our members. We are reminded that the Holy Spirit has given a gift to every Christian which he or she is able to exercise for the mutual good of the fellowship.

Readers will find this a very helpful book which continually takes them back to Scripture. Church study groups could well find it a profitable subject for discussion with a resultant deepening of the fellowship of the local church.

MF



THE WORLD CALLS CHRISTIANS TO PRAYER

Published: Cargate Press, 90p

This is a collection of prayers and meditations gathered together by our friends of the Overseas Division of the Methodist Church (MMS) from material prepared for different occasions and groups by members of their staff. It is offered for wider and more general use. The themes are many; and the style and approach vary widely.

ASC

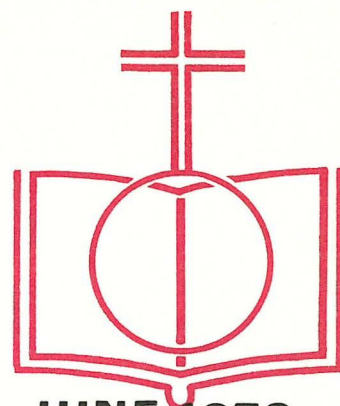


Centenary celebrations in Upper River area

Missionary

HERALD

The magazine of the Baptist Missionary Society



JUNE 1979

Price 10p

Based at

CURITIBA

the capital of Paraná State, Brazil, Avelino Ferreira is actively engaged in the work of the Men's Association. He also serves as Director of the Social Service Department of the Paraná State Convention. He and his wife organized, in the Jardim Urano church, Curitiba, a highly successful Vacation Bible School during the last long school holiday. Avelino and his wife Ana were missionaries in Angola until 1963.





17 moves in 22 years

AND NOW TO NEPAL

Frankie and Glyn Phillips met in Bristol in 1957. Frankie was already baptized and a member of Fishponds Baptist Church, and within a year Glyn was also baptized and they were married.

It was in 1959 that Glyn rejoined the Royal Air Force and the moves began. After moving several times Glyn became Air Crew, as a Flight Engineer, and travelled to many of the poorer countries of the world, as well as the more exotic. It was as a family, with two daughters and a son, that they spent 2½ years living in Singapore.

In 1972 the family returned to Bristol and, after many years travelling, once again Frankie and Glyn became active members of Fishponds Baptist Church. In 1975 Group Captain Miller visited Fishponds on

deputation and challenged them both to consider missionary service. It was following that visit that they got in touch with the BMS, still having four years left to serve in the RAF.

This month they will be leaving for Nepal and after language school Glyn will be teaching at the Butwal Technical Institute. Their 18-year-old daughter, Karen, will be staying in England to begin her training as a State Registered Nurse. Debbie, aged 16, will be going to Nepal and completing her 'A' levels. Simon, who is 10, will continue his education at a boarding school in India.

MISSIONARY MOVEMENTS

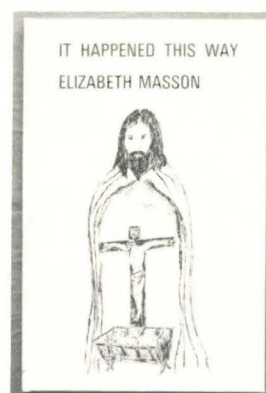
Arrival

Miss R M Murley on 16 March from Pimu, Zaire.

Departure

Miss J E Knapman on 1 March for Calcutta, India.

BOOK REVIEW



IT HAPPENED THIS WAY

by Elizabeth Masson

Published: Regency Press, £2.50

After outlining man's fall from fellowship with his Creator, and the promised plan of redemption from Abraham onwards, the authoress tells the story of Jesus. Her narrative includes incidents and teaching from all the gospels and is a pleasant, readable account.

The gospel material is filled out with plausible background happening. However, the order of events seems sometimes to be arranged to suit the writer's pattern of continuity. This can be disconcerting, for example when the transfiguration takes place long before Peter's confession.

MCM

ACKNOWLEDGEMENTS

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(13 February-9 March 1979)

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COMMENT

Since 1953 when BMS personnel first explored the possibility of working in Brazil, and that there was indeed a valid call of Christ to work there, tremendous changes have taken place.

Paraná, one of the smaller states of that vast country, was the area in which it was felt right for the BMS to begin. At that time there was a great movement of people away from the overcrowded coastal areas of the country into Paraná where ground was being made available to the migrators. Virgin forests were felled, the ground was cleared and coffee shrubs planted.

A frontier situation was everywhere apparent in the state, although it was a frontier which inexorably was pushing westwards along dirt roads with towns springing up at intervals along these roads. In the dry season everyone and everything was coated with a red dust. In the season of rains vehicles got bogged down in the mud and transport was nigh impossible.

Today the movement of people is out of Paraná and into newer areas still, into Mato Grosso and Rondonia where the early Paraná scene is being repeated. Clearings are being carved into other forests and townships are being created in these areas where the government is offering free plots of land. But back in Paraná the situation has become stabilized and urbanized.

The scene has changed

Disastrous frosts a few years back drastically altered the pattern of life. Thousands of coffee bushes were destroyed, and ruined with them were the employment prospects of nearly as many workers. Vast areas of the state were turned over to grass and cattle ranching introduced, which required less labour to manage it. The roads were macadamized and the towns grew. People became more settled and the old wooden style houses were replaced by brick ones. Our missionaries increasingly found themselves working in urban situations rather than on a frontier of civilization.

Curitiba, the capital of Paraná, has leapt and overleapt its boundaries as it has grown along with the other towns and cities. In this city the centre of our work in Paraná is established with Eric Westwood as Secretary for Missionary Affairs. Here also we are much engaged in the training of pastors through the Curitiba Bible Institute and Seminary, fulfilling a vital work in the life of an ever growing Church which has 106 fellowships under the leadership of 89 Brazilian pastors and claiming 14,377 baptized church members. Pray for the work in Paraná where we have 15 missionary couples at present and pray especially for the work in the capital city, Curitiba, which is featured in this issue of the *Missionary Herald*.

THIS FAIR CITY

by John and Maria Dyer, who left for Curitiba last August

If you were to awake one morning to find yourself transported to the city of Curitiba, not knowing that it was located in Latin America, you would be forgiven for thinking that you were in a country in Western Europe.

The transition from life in England has been made easier for us by the fact that we have been living in Curitiba, the capital city of the state of Paraná. Curitiba is a good place to begin life in Brazil. The pace is not too fast and not too slow. People are friendly and always seem pleased to have us in their country.

Trend-setter with blemishes

Two things in particular made an impression on us when we first arrived here. Firstly, there is the zest and youthfulness of Curitiba which probably characterize many other Brazilian cities. Brazil is a country of young people — 70% of the population is 25 years of age or under. One gets the feeling of optimism, progress and above all, patriotism. Brazilians are proud of their country and of their nationality and have a certain belief in the future, which one has to admire. However, one is also confronted with an unfortunate blemish on the complexion of this fair city. The number of seemingly destitute people, begging quite openly in the streets of the capital, reminds us too well that there are still many social problems to be solved before Brazil can truly hold her head in pride before the world.

Curitiba, with a population of 950,000, is a civic, commercial, cultural and educational centre. The State Government Offices are situated at one end of a wide central avenue and there are banks everywhere! The most modern theatre in Brazil is to be found in Curitiba as well as the University of Paraná. Throughout the city there are pleasant, leafy squares where one may relax or pass the time of day. Curitiba also boasts the largest and most modern coach station in Brazil, with services operating to many other Brazilian cities direct, or by connecting services to every major city in the country. Like many cities of the world, Curitiba has one-way systems to facilitate the movement of traffic along its busy streets and in this respect has been a trend-setter among Brazilian state capitals.

Swings and roundabouts

The shops in Curitiba are little different from any others in Europe. Most things that



Federal University of Paraná

are available in England may be obtained here. Electrical and photographic equipment, however, is more expensive by as much as 100% for a camera. Clothing, although costing about the same as in England, is generally of a poorer quality. The supermarkets are well stocked with food of many varieties and it is quite possible to eat almost the same meals as one could provide at home. Nevertheless, we have found rice and beans, macaroni and other Brazilian dishes to be reasonably appetizing and nutritious. There are no milk or bread deliveries to the home in Curitiba, so we go to the shops each day to buy for our needs. Basic foods like butter and milk are cheaper here than at home, but overall, prices average about the same as in England. Brazilians usually buy only fresh food, but some frozen fish and vegetables are available, although these are very expensive even as luxuries.

The North American influence is seen in the way one shops in cities like Curitiba. For instance, when buying Maria's Christmas present, John took his purchase to one counter, paid for it at another and collected it, gift wrapped, at yet another. It can be quite confusing at first! The chief European influences in Curitiba are Italian and German, but the Japanese community is very much in evidence too. Truly, this is a cosmopolitan city.

The climate here is officially temperate. The seasons are more or less clearly defined and because of its altitude — Curitiba is 3,000 feet above sea level — winter can be decidedly cold. The summer season though is marked by very warm weather with a heavy downpour in the afternoons to remind us that we are still quite close to the tropics. From the city's eastern suburbs there are splendid views of the coastal mountains in the distance, beyond which are the beaches where many a Curitibaño may be found at the weekends during the summer months, December to February.

Learning the lingo

Our first year in Brazil, and Curitiba in particular, is devoted to language study. The people of Brazil speak Portuguese and so it is important that we acquire a working grasp of the language as quickly as possible.

Language study falls into two categories; formal study which is carried out in the classroom under the direction of our teachers, and experiential study which is an ongoing process as one converses with neighbours, church folk and Brazilians in general.

The opportunity we had to study Portuguese in London before coming to Brazil helped us enormously in the days immediately after our arrival here. But we soon realized that

we had hardly begun. Each day we go to the Baptist Seminary in Curitiba where our language classes are held. Our course is divided into three parts: grammar, pronunciation and conversation. We have a different teacher for each part of the course although Maria has in fact been with the same teacher for grammar and conversation. The grammar class we have together, but pronunciation and conversation we tackle individually.

Acquiring a command of any language other than one's own is for most of us a painstaking business. However, when progress seems slow, one learns to press on because of an overwhelming sense of the purpose of God in it all. Then again, there are days when previous difficulties with the language no longer exist and words come to mind more readily. At such times the facility to communicate is received with joy as a gift from the Lord.

The need to communicate presses insistently and at first it could be frustrating trying to find the words to hold a conversation with the people we had come to serve at Christ's command. Yet we soon discovered that to begin with it was more important what kind of people we were than how much we could say. And so we began to make friendships

continued overleaf



Rua 15 de Novembro, a busy shopping precinct in Curitiba

THIS FAIR CITY

continued from previous page

on the basis of a simple acceptance of one another. It was the marvellous way in which we were accepted from the moment we arrived in Brazil that has made what might have been a difficult challenge, a very rich and rewarding experience.

Knowing the Saviour

Looking back to the long days of our waiting in England, we now realize something of its importance. A thorough preparation of mind and attitude, and the testing and confirmation of one's call has proved to be for us the process by which we have grown in the faith and been led into a new and deeper confidence in the ways of the God whom we love and serve.

Paul wrote, 'I know whom I have believed' (2 Timothy 1:12). This knowledge comes by both reading about Jesus of Nazareth and by meeting with Him today in the totality of life's experiences. The business of communicating in a missionary situation involves more than an ability to grasp the language of the people, important though that is. It requires of us a willingness to accept others on their own ground with their different outlooks and customs, hard though that sometimes is. To communicate effectively also requires that we be accepted by them into their world to share their hopes and fears and joys. And most important of all is our personal knowledge of Jesus as Saviour and Lord, a knowledge that is based on Scripture and rooted in first-hand experience of His work in our lives.

And so we find ourselves in the city of Curitiba in response to the call of God in Christ Jesus. Around us everything is new and the challenge ahead is exciting if not wholly known. Life in the city is something we have known all our lives, having grown up in London and spent the larger part of our ministry in Birmingham. Studying a new language opens windows which look out to a different world from our own, but one which is both fascinating and needy. To this world we bring the gospel of Jesus Christ and seek to communicate it through our commitment to Him who sent us, and to those to whom we have been sent.

*top: Palácio Iguaçu, HQ of the
Paraná State Government*

middle: The coach station, Curitiba

bottom: One of the many banks in Curitiba



Operation Base

by A Brunton Scott

Curitiba is a very attractive city in which to live. It is clean and the climate is temperate. There is a lot of European influence here. Altogether, for a British missionary there is much that is similar to many of our cities at home, with the added advantage that it is much sunnier and brighter in Curitiba than in most British cities. At times I ask myself the question, 'What am I doing here in this most acceptable city?' This question arises from a somewhat uneasy conscience that a missionary's task is certainly not to look out the nicest places in which to work, but rather to identify with areas where the needs are greatest, where the privileges are minimal, where the people face great difficulties and where there are few to care!! Well, what am I doing here? The simple answer is that for 26 years the BMS has been working in Paraná and for at least 20 of these years, Curitiba has been the obvious centre for administration.

Finding out the system

Although BMS policy is changing in Brazil, and the Society is looking forward to involvement in other Brazilian states (though it should not be forgotten that we have had missionaries in Mato Grosso for five years), up until now the burden of our work has been in this state of Paraná. It was necessary

then that I spend some time in Curitiba to get to know the missionary families in the state, but principally to understand the internal administrative system of the Society in Brazil. That system had been carefully built up over the years from something very simple, to cater for two or three families, to a system that is quite complex. This has to meet the needs of families in Mato Grosso (for example, getting money from Curitiba to the McClenaghans in Alta Floresta, 800km north of Cuiabá, took quite a lot of working out), the hostel and children in São Paulo and the families in Paraná with their varied needs.

You cannot create a new policy with the necessary changes in administration that a new policy inevitably brings, without having a good appreciation of the whys and the wherefores of the present system. The present system, by the way, is very good and efficient. If there are to be changes in the administration, they will be introduced not because I think they will be superior to what is happening at the moment, but rather because the requirements of the future will be different from those of the present and the past.

So here in Curitiba, I am trying to get the overall picture of BMS involvement in Brazil and of the administration that supports it. Two years ago when I was first approached about the possibility of my doing the job of Regional Representative for Brazil and the Caribbean, Mr Drake, the General Overseas Secretary, made the point that I should start by living in Curitiba — for the reasons I have given above — but that probably in a year's time or even less, I would need to move.

That comment was an accurate assessment of the situation as it is. By the time you read this article I will most likely be resident in São Paulo where it is envisaged the BMS administrative centre for the future will be.

Tuning in to Brazilian life

At the time of writing I have been living in Curitiba with Sheila, my wife, for seven months. At holiday time we have had our son, Callum, come to stay with us from São Paulo. From here we have been re-introduced to Brazilian life. From here I have travelled north, south, east and west to quite distant parts of the country. Here we have been grappling with the language again after 11 years of not using it. Here we have sensed again the enormous challenge facing the Baptist churches, as they seek to communicate the gospel to a society that is developing at great speed and whose basis is very materialistic. In Curitiba we have met old friends and new ones and have enjoyed their refreshing and 'natural' commitment to Christ.

In this lovely, bright city we have sensed the darker side of the human situation with its superstition, its rampant spiritism, its exploitation of human frailties, its spiritual poverty. Here you get all the feelings of frustration, of anxiety, of uncertainty and confusion that one finds in any large city of Brazil — or for that matter, of the world. I feel myself to be in a learning situation, trying to keep eyes and ears, mind and spirit open to the influences that are playing on Brazilian city life.

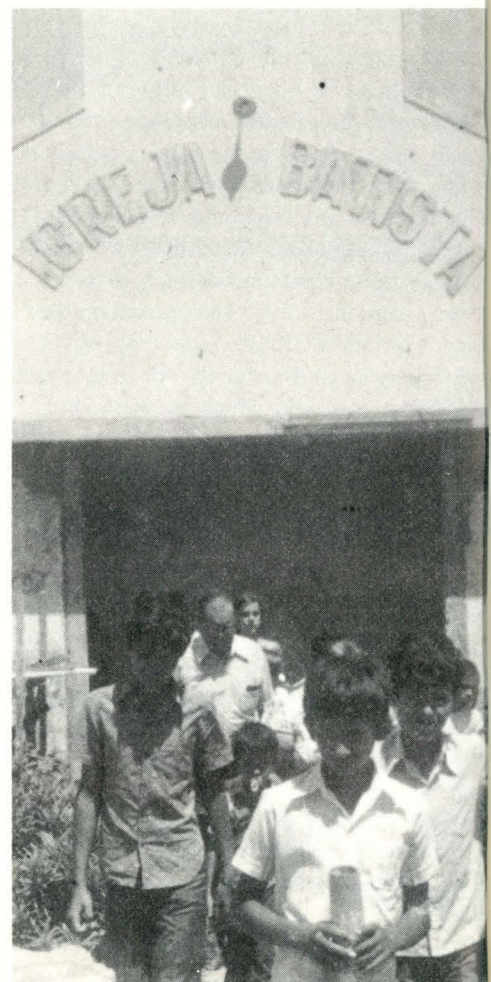
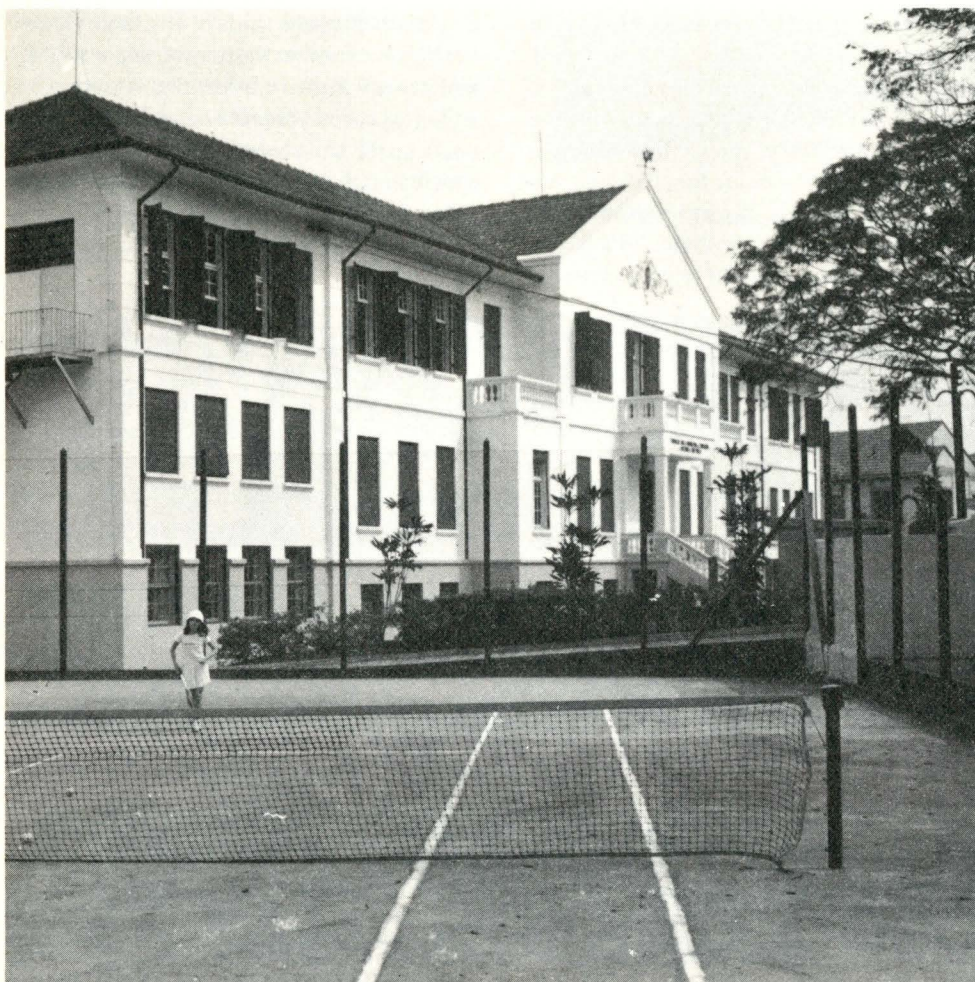
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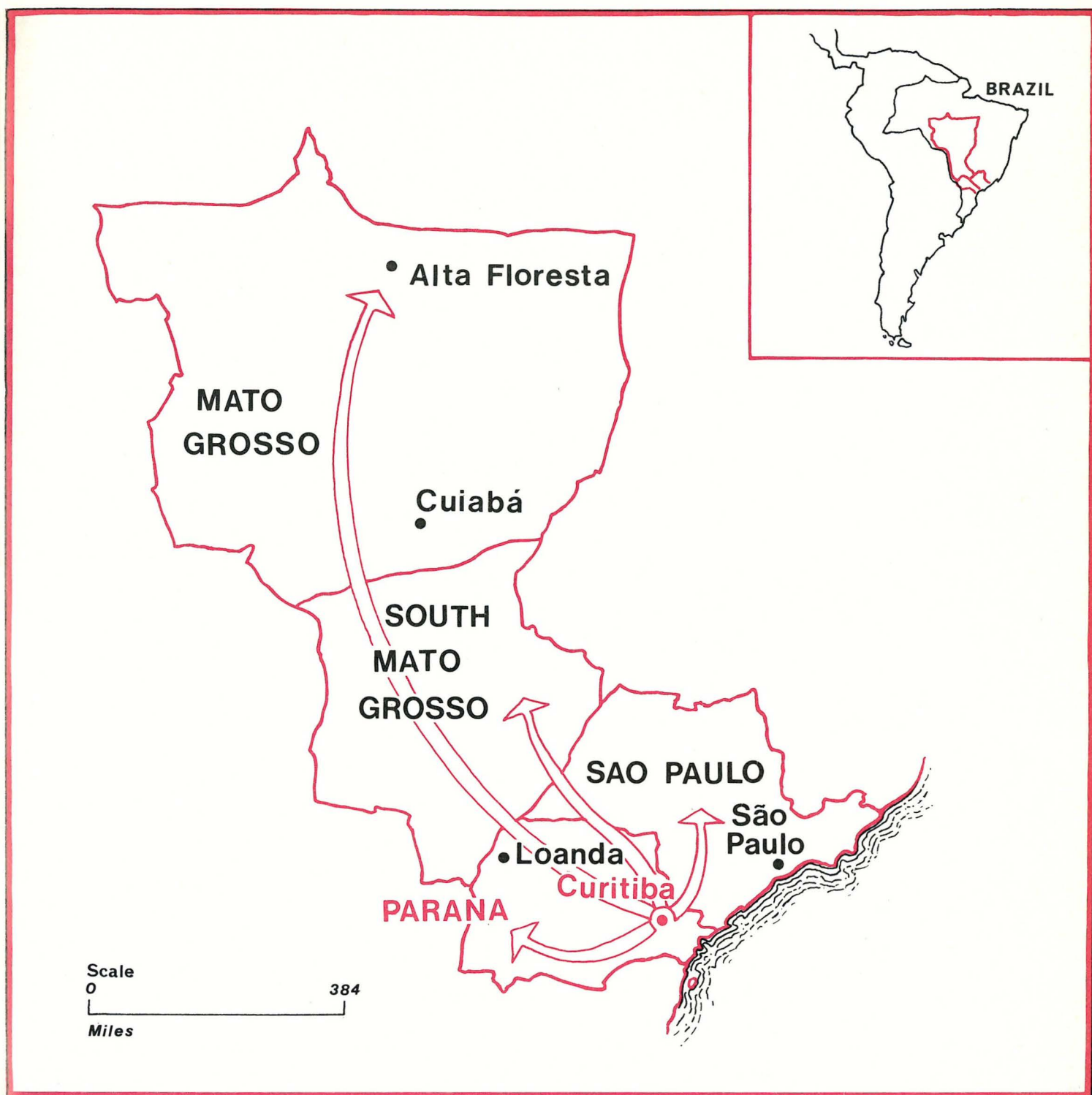


General view of São Paulo



*top: Road thick with mud in Mato Grosso
left: St Paul's School, São Paulo
right: Loanda Church, Paraná*





continued from page 87

Looking to the Lord

I ask myself what I should be learning here in Curitiba that will help shape policies and decisions for the future. As in every situation, of course, where important decisions are to be made, one needs to wait on the Lord and the leading of His Spirit. One is so aware that human wisdom is limited and can be so frustratingly distorted. Heavenly grace is needed to build well on what has been done in Paraná during these 26 years. All honour to Arthur Elder, Roy Deller, Avelino Ferreira, David Doonan and Eric Westwood, who

from Curitiba have planned and administered the comparatively slender resources of the Society as it is involved in Brazil.

These men have had vision and have shown courage in their administration. Like the rest of us they have often been painfully aware of their humanity and therefore of their frailties, but under God, through them 'the centre has held' despite the pressures and the difficulties. This has allowed the other colleagues to get on with their job, knowing that the back-up system was adequate. There have been crises of course which have resulted in changes, but the very crises have

served to remind all concerned of the need for mutual trust in the fellowship of service, and of the overwhelming need to look to the Lord for guidance, as well as the humility to accept to walk together in His way.

Curitiba has seen a lot of BMS activity. I will be leaving here having benefited, I hope, from what I have learned from my colleagues. I am also grateful to God for what I see of the touch of the living Christ in the life and the service of all my colleagues here in this country. Please pray for us in these crucial and, we trust, creative years of decision for BMS in Brazil.



Eric Westwood S.M.A

Immediately after General Committee confirmed our appointment as Secretary for Missionaries' Affairs in Paran , Brazil, one good friend came up and offered his congratulations . . . if only he knew!

Being Secretary for Missionaries' Affairs is quite remote from the missionary's dream in which he heads for 'distant pagan shores' to preach the gospel. It is in a real sense a ropeholder's task, at the same time routine and varied, frustrating and stimulating, restricted but full of new experiences. The SMA is responsible for comings and goings, tyres and tiles and, last but not least, troubles and tangles.

Comings and goings

Can you guess how many documents it was necessary to include in applying for the first step for a family to leave on furlough? Thirteen! Then comes a month's wait to see

if the second step can be taken . . .

To the SMA falls the task of receiving the new missionary, finding him a home, providing furniture, taking photographs and filling in forms for documents, visiting the police to have fingerprints taken, taking the couple shopping, organizing language lessons and generally offering such words of comfort as 'Oh, yes, we all go through this stage' or 'Don't worry, in a few months you will be chatting away like the rest of us.' For all this, we would like to see some more of you coming!

Tyres and tiles

At the time of writing, our garage is storing 24 tyres, bought at a special price, one gas cooker, one bed and mattress, two large drums holding belongings of a missionary on furlough, one roof rack and a varied assortment of smaller items representing the material needs of missionary activity in Brazil. In fact, quite a lot of money is invested in Brazil by British Baptists and at the moment it all passes through the hands of the SMA.

In the widely scattered ministry in Brazil each missionary has to have a house and furniture, a car and an allowance to keep it on the road, and, in some cases, a telephone. The SMA is the legal representative of the Society before the Brazilian Government. He alone has authority to spend the money of the Society and to authorize the sale of its possessions. From the Society's point of view it is his task to ensure the maintenance of vehicles and properties, to keep the missionary on the road and reasonably comfortable at home, and to give a monthly account to those in London of what it has all cost. From the Government's side he must present accounts in Portuguese and ensure that all necessary documents are up to date, including tax returns etc. All of this keeps him reasonably occupied!

Troubles and tangles

Life is rarely smooth anywhere, but overseas the crises often seem more complicated. At 6 am one Sunday morning in January 1978 came a call from the United States saying that Peggy Gouthwaite's father had died suddenly, and asking that she should be informed as soon as possible. Now Peggy lives on the agricultural project far from telecommunications! Problem 1: arrange another preacher for the morning service. Problem 2: siphon petrol from a friend's car in order to make the return trip to Potinga, as no petrol stations are open on Sundays. Problem 3: ought Peggy to consider leaving

for the States? Problem 4: obtain permission from the BMS for such a journey to be made (fortunately, that Sunday Brunton Scott was making his first visit in the north of Brazil). Problem 5: how to leave the country in 24 hours when the process usually takes a minimum of 10 days? Photographs here, fingerprints there, arguing the necessity, the help of a member of parliament, quite a few tears, and 36 hours later, away!

Another phone call: 'My wife is in hospital and had to have an emergency operation. I need £700 to pay the bill before she is allowed to leave.'

A letter comes from Mato Grosso marked 'Urgent': 'I've had a crash in the car — what do I do next?' Praise the Lord for a good relationship with the Insurance Company who often authorize payment without ever seeing the car or an estimate of the cost!

Yes, life as Secretary for Missionaries' Affairs is rarely dull. One senses the privilege of being in position at the far end of the rope that links the faithful and prayerful support of those who give with the daily needs of those who go.

Furthermore

And — so we were assured in London — being SMA is only a part-time affair. No doubt we would find other important things to do.

Of the various other things found to do, including teaching in the seminary and helping in lay-training, the most exciting for us personally has been the discovery of a little Baptist church just three blocks away from our home. Started 42 years ago by fugitives from Russia and the Ukraine, the Slavic Baptist Church had seen more prosperous times. Many fellow countrymen, fleeing from their former homeland, came to discover the living Christ in this little church where the Lord's people worshipped in a familiar language.

However, in February 1978, Russian and Bulgarian were not the most widely used languages in Brazil, and the Slavic Church was facing imminent closure, the doors being opened each Sunday just for the faithful few.

Being, as it were, our 'parish' church, we attended an evening service and joined just five others in the congregation. Afterwards we asked permission to hold a weekly Sunday school on the premises. The counter proposal was immediate and unanimous, 'Please come as our pastor and we will have everything in Portuguese.'



The ex-Slavic Baptist Church, Curitiba

Small but strong

The day after the induction, one of the oldest members died! But the Lord soon added another couple to join us in the work, the husband being Japanese and the wife from German stock. Several other Christian families, who were to a certain extent drifting, have joined us during the year. We discovered

two Angolan families living nearby who had fled Angola three years ago and were having difficulty in putting down new roots. These also have regained a large measure of their Christian zeal and are beginning to show signs of belonging.

The confidence of the older members, that

God was planning new things, was seen when they decided to use all the money in the church account to redecorate the church inside and out, and to rebuild a delapidated wooden house in the back, in order to provide much needed Sunday school accommodation. Two of them worked every evening and every Saturday for more than two months to complete this work.



Pastor Valdimiro Tymchak (left) who grew up and came to Christ in the Slavic Church and later trained for the ministry at Spurgeon's College in this country

The Lord has not disappointed them. In September the baptistery was opened for the first time in many years and our first new member witnessed to faith in the Saviour. Though the group is small — we are still less than 30 members, representing eight different nationalities — a regular programme of evangelism has been maintained and the neighbourhood is being made aware of the lively existence of the believers. But there is much to be done. Traditions of the past, symbolized by the Russian texts hanging on the walls, still have to be handled delicately! Hopes for the future remain mostly in terms of dreams and aspirations which others must also see and desire. But the present is full of promise and opportunity, with a keen group of the Lord's people seeking to walk with Him and fulfil His command to 'GO'.



EM CRISTO TUDO NOVO

by Roy Davies

Who wants to go to church on Sundays? Five evenings, and sometimes Saturday afternoons, arriving home around midnight from university classes must be exhausting. Then, to add variety, 8 am the following day and back to an office, or a bank, or maybe teaching in a school — in short to work, in order to pay for the studies so eagerly undertaken. Being a young person in Brazil in the seventies means leading an

extremely active life, but in spite of the pressures, opportunities to improve one's livelihood are grasped.

Well, if you happen to be a Christian attached to one of Curitiba's busy Baptist churches, in spite of the heavy weekly schedule at work and university, Sunday school begins at 9.30 am to be followed by morning service. Around midday off to lunch, back for choir practice at 4 pm, open-air witness at 5 pm to invite people to evening worship. Then follows the Young People's Fellowship

(*Mocidade*) and the day's activities are completed by about 8.30 pm. There may be a quick trip to an ice-cream parlour before going home to prepare for another full and busy week.

The rule, not the exception

This all sounds like an exaggeration because we feel no one could keep up such a timetable, but that is exactly how Carlos Purim spends his weeks during term time. Just in case you should think him to be an exceptional young man, may I assure you that although his abilities are exceptional, his schedule is quite typical of his fellow Christians.

Carlos is 28 years old, a bachelor, and teaches electronics at the big State Technical College in Paraná's capital city, Curitiba. In addition to this Carlos has a degree in mechanical engineering and also in design. Sometimes you will find him conducting the church choir or leading the *Mocidade* (YPF). For four years Carlos has been a member of Brazil's National Council for *Mocidade*. Twice or three times a year he makes the 1,000 miles round trip to Rio de Janeiro to participate in council meetings — 14 hours each way in a long distance coach. Because of his many qualities as a leader, the talented Carlos, in addition to being a deacon in the church at Cajuru in Curitiba, is also President of the Paraná State *Mocidade*, and involved



(right to left) Roy Davies, President, Vice-President, and Secretary of the Paraná Young Baptists. The men are wearing the Congress T-shirt

in the activities of the young people in the Baptist Association of Curitiba and district known as the Capital.

One of the features of a modern Brazilian city is the constant spreading of its boundaries. As people seek new opportunities and migrate from the interior towns, so the process of outer city growth continues. This not only brings greater responsibilities to municipal authorities but presents the churches with great challenges. There are multitudes needing help, needing to hear of the love of Christ, and greater social problems arise with regard to health and employment.

Reaching out to the lost

The young people's organization of the Baptist churches of Curitiba seeks to promote activities of a varied nature, and tries to help the young Christians see their responsibilities in such a developing society. Not least is the important programme of evangelistic outreach. Naturally, any help given is always directly connected with one of the local churches and almost always takes place over a weekend. It may be a house to house census to help provide the church with valuable information, or open-air work mainly geared to attract people with modern Christian music. During the past three or four years there have been great strides forward with regard to new music. Young Christians are seeking to express their faith through this medium. Maybe in the midst of constant activity people produce more, but there is no doubt that the demands on young Brazilians are heavy.

Brazil is probably most well known because of its footballers, whose names have become household words in many countries. With most of the major competitions taking place on Sundays, Christians find little opportunity for much involvement. To help combat this amongst the young people in Curitiba's Baptist churches, an annual competition is held. Five-a-side football is the major activity, played with a small but extremely heavy ball. Usually about twelve churches are represented and a very high standard is maintained throughout the 2½ months of the competition, with trophies and medals to be gained by the finalists. Not to be outdone, the girls have demanded some competition in which they too can compete and so this has led to the organizing of a volleyball tournament.

The sporting activities are looked after by second year law student, David Schier, who studies at one of the numerous faculties in Curitiba. This former member of the youth

squad of one of the town's professional football clubs, is a dedicated Christian and devotes his energies to the Presidency of his church's *Mocidade*, as well as being a promising preacher. David's schedule for work and study is not unlike that of Carlos and, having recently been elected to membership of the Paraná Council for *Mocidade*, he has quite a full programme.

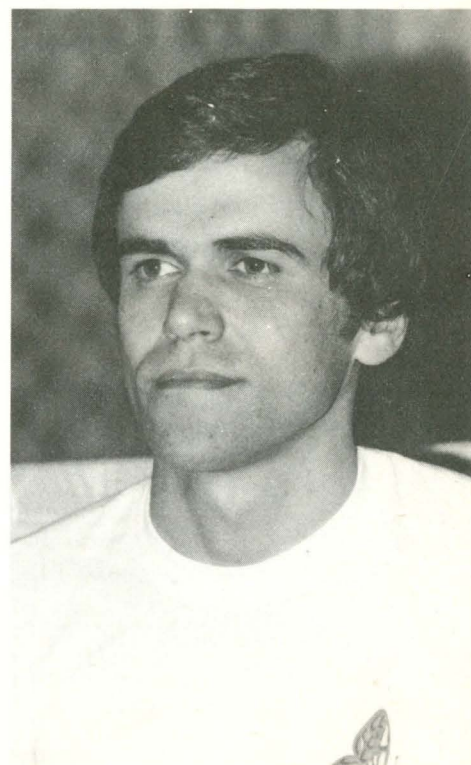
Away from the madding crowd

Curitiba, with its population of almost a million, is considered one of the prettiest and best planned cities in the industrial south of the country. With so much to occupy them it is quite easy to appreciate why many people are almost unaware of the tremendous needs of some areas away from the large towns. A good example of this, within fairly easy reach of Paraná's capital, are the rural communities of Potinga and Tagaçaba in the interior of the Litoral, the coastal strip. Here, just 70 miles or so from the teeming crowds of students at all levels of education, school careers are finished after four years of primary education. There are just not the facilities for secondary education which, like the presence of a doctor, can only be found at least 30 miles away. However, due to the wife of one of the missionaries, a small medical dispensary functions at the weekend. Thankfully a missionary agriculturist and his wife live and work amongst the people.

Faced with such challenges the leadership of Curitiba's *Mocidade* continues to awaken the conscience of the capital's sophisticated Christians. Vocation is a major point for thought and discussion groups, as efforts are made to show that this is a subject for all members of the Christian community. Hopefully some of the students — would-be doctors, dentists, nurses and teachers — will be touched by the needs of others as they seek their place in society.

Young people must accept the challenge

With regard to the aspirations of many young Christians in Paraná, the theme of their recently held state congress speaks for itself: *Em Cristo tudo novo*, literally, 'In Christ everything new'. Their enthusiasm for seeking others is contagious, for they believe and have proved that Christ transforms. What a marvellous opportunity to channel this young potential. The New World with its youthful zeal and freshness of approach reaches out to the future with great expectancy. The young churches continue to grow but the challenge is large. The *Mocidade* eagerly accepts the full schedules and perhaps these appear different from



Carlos Purim

those in other parts of the Old World. The difference is more than a different date for Mother's Day and St Valentine's Day. It is not because electric guitars and drums are played in some churches to accompany the new choruses. As Brazil surges forward with its industrial developments the Church must go forward too. It must look to its *Mocidade* to keep abreast with the great developments. It is the young people who have vision and know no limit to what can be attempted. They believe that Christ makes things new and they want to be involved in the progress, as tomorrow becomes a reality.



David Schier



Curitiba Baptist Theological College

'A HARD DAY'S NIGHT'

by Mike Wotton

This year another record has been broken: for the first time ever Curitiba Baptist Theological College has well over 100 students. The teaching staff now numbers

16, but nearly all are part-time. This year, also for the first year ever, the college has a Brazilian as Principal, a Christian brother very distinguished in his own right.

The college offers a four year degree course in theology and this year is also offering two new courses, one in religious education and the other in sacred music, both leading to a degree. Some students prefer a non-degree course of just three years, similar to those the Curitiba Bible Institute used to offer just a few years ago before the college course started.

The curriculum is similar to that of a British theological college. I am responsible for the teaching of Greek at all levels and for some New Testament. At first it was not easy using one foreign language (Portuguese) to teach another foreign language (Greek)! This year my wife, Gill, now well on the way through her studies leading to an external London BD, is also teaching, just two subjects, Isaiah and biblical geography.

Working at all hours

In Britain most university and college students have a grant and are thus enabled to devote themselves mainly to their studies. Our students have no grants at all. More than half of them are married and so they have to work full time at whatever may be their job or profession, in order to support their families and to pay the college fees, which are by no means inexpensive. Also, most of the staff are Brazilians and of course must be paid. So, as the majority of our students need to work all day, lectures are given only

in the evenings; and after a full day's work, they will have a quick snack, battle with Curitiba's rush-hour and endeavour to get to the college more or less on time. Classes start at 6.45 and continue without a break until 10.30 pm. Then the journey home may take anything up to an hour. Eventually they will sit down to their evening meal and go to bed. Next day they will be up soon after 6 am in order to be at work by 7.30 or 8.00.

So in the evenings they are already tired when they come to their classes and, because of the pressures under which most of them live, have very little time to study outside the classroom, but somehow, through sheer dedication and midnight oil, essays get written, Greek verbs get learnt, sermons get prepared and revision gets done for the monthly exam in each subject.

But clearly, the student simply does not have the time for reading as we would like. Thus the teacher has a special responsibility, not only of course to have a thorough knowledge of his subject, but to be able to put it across effectively and clearly.

Of the single students most live in, in the college itself. In addition to their college course, a few go to school in the mornings (to complete the Brazilian equivalent of 'A' levels) and several to university, thus studying simultaneously a quite different course. Then in the afternoons they work to support themselves and in the evenings have their college lectures.

No rest on Sunday

Apart from these pressures during the week, all the students are compulsorily involved in the life and work of the local church. At the very least, they will teach a Sunday school class and, at the most, will be student pastor of a small church, with all the responsibility of visiting, administration and preaching that this involves.

So when we talk about the dedication of the students to whom we seek to minister here, we do not do so lightly. Indeed one wonders how many British students would be able to stand up to the pressures and the tiredness that most of our students have to face as the normal way of studying.

Inevitably such pressures can lead to strain and stress, quite apart from the normal problems, temptations and depression that can be the lot of young people everywhere. Some come to college mature in the faith and with a clear sense of call; others are less mature and pass through phases of severe

doubts about the faith and of uncertainty as to what the Lord wants them to do. So I see my job here not just as a teacher but as a pastor and counsellor and I give many, many hours in this way. 'Pastor, could you please spare me a few minutes?' usually means a few hours by the time we have got the problem sorted out and the student back on an even keel! Gill and I also like to invite students to our home for a meal and a chat.

Equipping the saints

The pressure of work is constant and considerable, but the training of dedicated

young Brazilians to minister to their own people is in itself a most satisfying and rewarding experience.

At any time of disappointment or discouragement, we think of the students we have taught even in these last two or three years, who are already exercising fruitful ministries. Right here in Curitiba, Valdir Rodrigues de Souza and José Teixeira Belém are ministering effectively to growing churches, where conversions are taking place and human lives are being transformed through the gracious power of the Lord.

Olzenilda C Dos Santos and Lúcia P de Albuquerque, who both graduated in 1977, are serving in Paraíba, in the distant north of Brazil, as missionaries dedicated to evangelism. Another recent graduate, Carlos Alberto da Silva, is serving abroad in Paraguay with his wife and family, as missionaries of the Brazilian Baptist Church. So the list could continue.

We thank the Lord for these dedicated young people who have been willing to sacrifice so much to equip themselves to obey the divine call.

Into the desert

by **Mike Wotton**

The burning concern of the BMS has always been evangelism, in the power of the Holy Spirit leading men and women out of darkness into His marvellous light.

My wife and family and I came to Curitiba in mid-1972 and during our first years here our sole task was evangelism: ministering in practical ways to people in all their variety of human need, yes, but above all else seeking to lead them into a saving experience of Jesus Christ. Our call was to a very large residential area close to the city centre, an area that was a spiritual desert in that it contained no Protestant or Free Church and consequently was an area without the gospel. So we moved in!

Full to overflowing

After months of patient visiting to establish contacts and build relationships, and then more months of holding a Sunday school and gospel services in our home, we got to the point where all the people who wanted to come to gospel services (the vast majority of them non-Christians) could not be fitted into our large living room!

So the First Baptist Church of Curitiba, the largest in the city, of which we are a 'congregation', or daughter church, rented for us a small wooden house for use solely as a church building. The work continued to go forward, with conversions, baptisms and an increasing attendance at the services. During a long furlough, the work suffered something of a setback, but recovered, even though I was then giving most of my time to the college and the students there.

The next big step forward was in 1977 when the First Church purchased for us nearby a much better church building: a large wooden house, ideally situated, which swiftly turned into a small but worshipful sanctuary, together with some classrooms for the Sunday school. We must record our profound gratitude to the Reverend Marcílio G Teixeira, the distinguished minister of the First Baptist Church here, who has proved a kindly friend and wise counsellor.

From the very beginning of our work, our aim was to forward the day when the church could call its own Brazilian minister. We had reached the stage of having an adequate church building, but no manse! Financially, while our church is able to pay for all the normal running expenses, there is rarely any more money left over and certainly not enough to build even a modest house.

Building in faith

But the building of a manse became a pressing necessity, initially for our student helper, Walter, to live in when he got married in July 1978. We began with no financial resources and it was in faith that early last year our church members unanimously took the decision to build a modest bungalow of just 50 square metres on the spare piece of land at the back of the church. And then the Lord began to open doors as only He knows how. By mid-September the manse was completed, painted and free from debt, through a series of miracles that we still find difficult to believe! And already our members have taken the decision to add two more rooms this year, a brave decision since the number of active members is still relatively small.

The latest news, to complete the story, is that a Brazilian minister has been invited and has accepted the call. They are a very talented and dedicated couple, the Reverend Arnold and Mrs Neusa Iunghans. At least to begin with, the First Baptist Church will be helping with a part of Arnold's stipend.

During the last two years, because of my involvement at the college, the work of the church has been fairly stationary, with encouragements and discouragements fairly evenly balanced. Now we anticipate that the work of the Kingdom here will go forward once again under the leadership of a full-time minister.

We simply thank the good Lord for all the activity of the Holy Spirit in our midst and for those back home whose sacrificial giving to the BMS and faithful prayer support are used of the Lord in the greatest purpose of all — evangelism.



Walter and Pascoalina Dantas de Melo, the Itupava evangelist

News *in brief*



UMN

This month Rev Carl Johannson, whose photograph you see here, takes over from Rev G Ruff as Executive Secretary of the United Mission to Nepal. The UMN has about 200 workers in various projects in Nepal and within that number are 14 BMS missionaries. This April the UMN celebrated 25 years of service. There were just 10 missionary boards and societies when the Mission began in 1954. In 1962 the BMS joined the partnership and is today one of the largest supporting bodies among the 29 missionary societies now working with the UMN.

CHRISTIAN LEADER

Masayoshi Ohira, the recently elected Prime Minister of Japan, is the first professing Christian of his generation to lead this increasingly influential nation. Before entering politics he preached the gospel on street corners after his conversion as a high school student. He is rare among Japanese politicians in that he shuns all alcoholic drinks.

MISSIONS 80

The European Missionary Association is organizing 'Mission 80' to take place from 27 December 1979 to 1 January 1980. This will be a sequel to 'Mission 76' which proved to be a significant event in the life of continental European evangelical missionary concerns for young people. Attendance at this second European Youth Congress is expected to be as many as 3,000 from all over Europe. Details available for TEMA 'Missions 80', CH 1032 Romanel, Switzerland.

1400 STUDENTS

In 1679 an elder of the Broadmead Baptist Church, Bristol, was exercised about the facilities for preparing men for the Baptist Ministry. In those days there was persecution of Protestants and the church at Broadmead was without a pastor at the time. Edward Terrill conceived the idea of a trust which would enable each minister of the Broadmead church to take into his home young men, who could be taught to read the Scriptures in their original languages and to prepare themselves for ministry.

This trust led eventually to the founding of our Bristol Baptist College which, over the years, has trained no less than 1400 students in preparation for the ministry of the Word both at home and overseas. Of that 1400, who owe their training and preparation to Bristol College, 180 have gone on to serve on the mission fields of the world. Among this number are some of the early pioneers of the Baptist Missionary Society. Joshua Marshman, close colleague of William Carey, and one of the Serampore Trio, as they have been called, was trained at Bristol. So, too, was George Grenfell, the pioneer missionary and explorer in Zaire.

This year, Bristol Baptist College is celebrating the tercentenary of Edward Terrill's action and the BMS acknowledge the happy cooperation it has had with the college over many many years.

COMPETITION

'We want to see a new dimension in church music' says Rev Tom Houston, Executive Director of the Bible Society. Publishers of the Good News Bible, they are challenging people to set the words of this modern version to music. Judges for the competition, which finishes at the end of this month, are Cliff Richard, Michael Baughen (instigator of the Youth Praise song books), Lionel Dakers (Director of the Royal School of Church Music) and Major Joy Webb of the Salvation Army. Prizes totalling £1,600 are being given; the money can be used, however, to enhance the music of a named church, group or school. Entries are to be on cassettes, so written music is not essential. Entry forms and further details can be obtained from the Bible Society, 146 Queen Victoria Street, London EC4V 4BX.



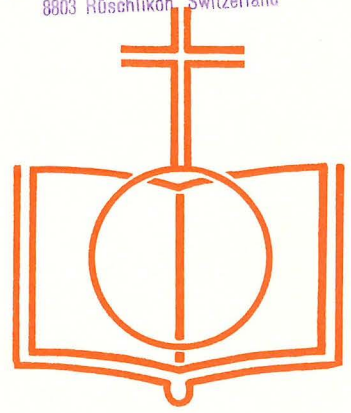
SCRIPTURES

According to a report of the United Bible Societies, at the end of 1978 at least one book of the Bible had been published in 1,660 languages and dialects throughout the world. Of this total 268 languages had complete bibles. Of special interest in the report are the 28 languages which now, for the first time, have a complete book of the Bible. In the countries where the BMS works this is true of three languages in Brazil and one in India. Then there are another 36 languages which now have a New Testament for the first time. Four of these are languages spoken in India, one in Brazil and one in Tanzania. There are over 5,000 known languages and dialects throughout the world.

Missionary

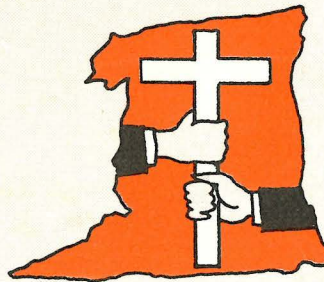
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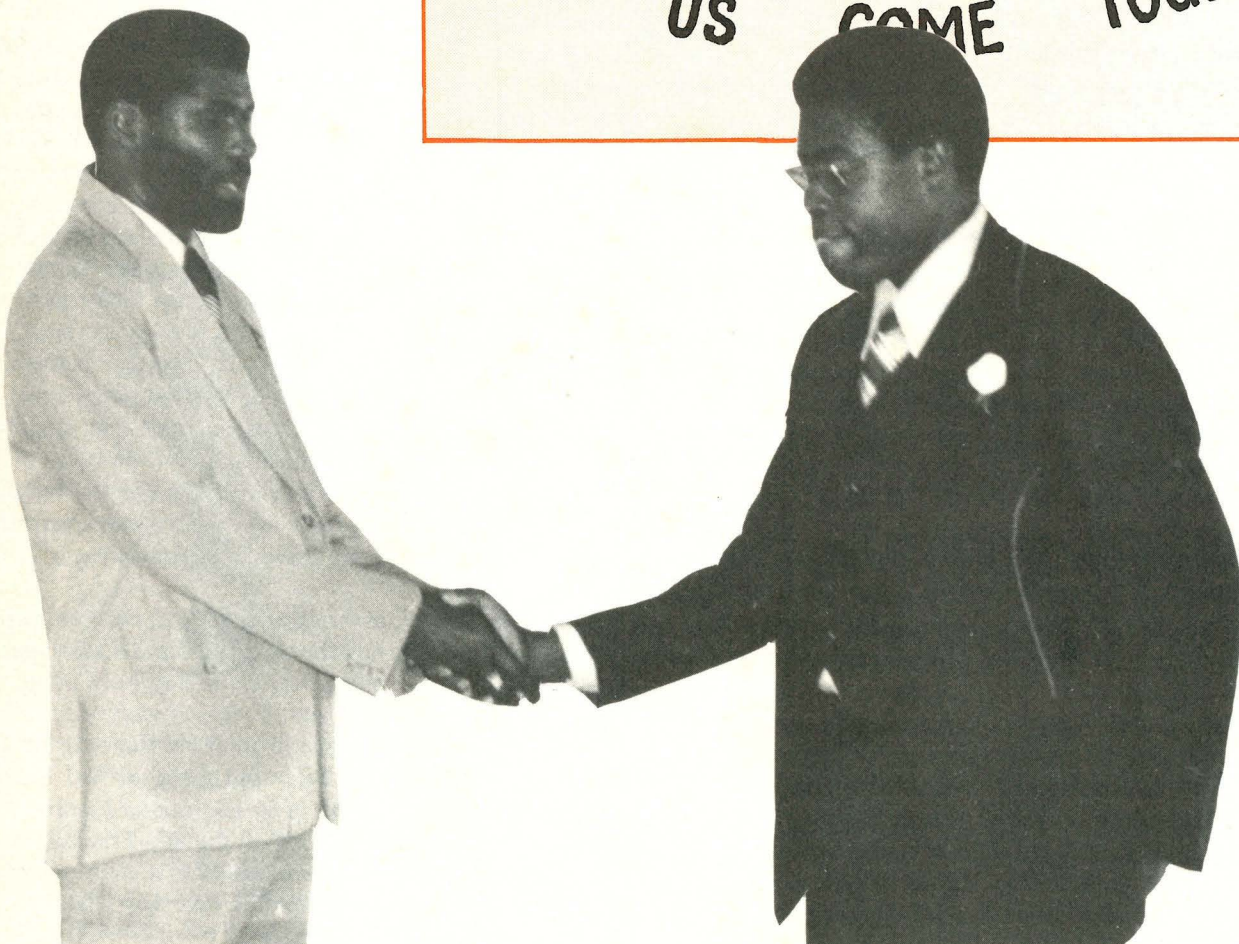


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BAPTIST UNION



LET US COME TOGETHER



Rev K Cadette (left) welcomes the new president of the Trinidad and Tobago Baptist Union, Rev Sheldon Dewsbury. Behind them is the BU slogan for 1979: 'Let us come together'



Serving The Lord

IN SRI LANKA

Margaret Goodall was baptized at 15 in the Methodist Church while attending Hunmanby Hall School, Filey. At Bristol University she gained a BSc in zoology and botany, and was married to **Peter** in 1958 at Heaton Baptist Church, Yorkshire.

Peter received his schooling at King Edward VI Grammar School, Stratford-upon-Avon, and Monkton Combe School near Bath. During his service in the Royal Army Service Corps he was stationed in the Canal Zone of Egypt, and was baptized in 1950 in the Bitter Lakes. He first became a member of the Baptist Church at Queen Street, Godalming, Surrey, under the pastorate of Rev Charles Norris. Peter was trained at Bristol Baptist College, gained his Diploma of Theology at the University of London and had his first pastorate in Stocksfield-upon-Tyne, Northumberland. They then moved to Marston Green Free Church, Birmingham, and prior to missionary training at St Andrew's Hall, Selly Oak, served in the Rickmansworth Baptist Church. While at Marston Green and Rickmansworth, Margaret worked as an infant teacher.

Peter and Margaret have three children, two of whom, Deborah aged 17 and Rachel aged 14, are still at school, at Edgell College, Bideford, Devon. Their son works in the London branch of the First National Bank of Chicago. Peter and Margaret first felt called to work in Sri Lanka after hearing of the death in 1977 of the Rev Eric Sutton Smith, who had served in that country for 18 years. In May this year they left for Colombo.

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COMMENT

'Mission in Six Continents' is a slogan that has been presented to our thinking in recent years and there is certainly an attraction about the vastness of such land areas because their very size suggests also large numbers of people brought within the hearing of the gospel.

The Baptist Missionary Society is privileged to share in such work. It is happy to have the opportunity to labour and witness alongside the national church in some of the continents of the world — Asia, Africa and South America.

Small is not to be disparaged

It should, however, be clearly recognized and gladly accepted that a not insignificant section of BMS work has been carried out in islands of the world, though in size these places may appear small against the great land masses.

Perhaps our own position as an island people has made us at home with island folk wherever we have been and that has attracted us to them.

Early in the work of the BMS an expansion was made from India into Ceylon, the 'Garden of the East'. In 1813 we entered Jamaica and Java. Shortly after this a work was begun in other islands, Amboyna and Sumatra in the East Indies. Pioneering began in the island of Japan, in Bahamas and Turks Island.

It led to great things

We have in the last year celebrated the centenary of our work and witness in Zaire. It was possible to make the early exploration and launch the mission to Zaire because we had personnel within reach of that country. Amongst the slaves liberated in Jamaica by the Abolition of Slavery Act passed by the British Parliament in 1834, there were some captured on the West African coast. They desired to share their knowledge of Christ with their kindred in Africa and set sail with that purpose as their spur. Unfortunately they were ill equipped and ill prepared for

such a venture though their intentions were admirable. In order that their effort should not just fade away the BMS undertook to carry forward the work and the two men the Society sent out finally settled on the small island of Fernando Po as the best location for the infant mission, but it was from this island beginning that the work in Angola and Zaire sprang.

Dedicated leadership

Not least among our island witness has been Trinidad. Today the Baptist witness in Trinidad is being ably led by two young men who were nurtured in the Christian faith and trained by our missionaries. Rev Sheldon Dewsbury is the President of the Trinidad and Tobago Baptist Union and Rev Ken Cadette the Vice-President. These two are giving energetic leadership to the Baptist Community and encouraging the churches to engage in a ten year programme of advance under the title 'Into the 80's with the Word of God'. 'All member churches in the Union have accepted the challenge to rally round this theme,' writes the president and adds, 'this theme will be broken down into sub-themes for each succeeding year: (a) The Word of God as it relates to the Believing Community, (b) The Word of God as it relates to the Family, (c) Reaching the world via the Word, (d) Reaching the Wider World and, (e) Looking Ahead and Conservation.' 1979 is the year of preparation and this is being encouraged under the title, 'Let us come together'. 'So far,' says the Rev Sheldon Dewsbury, 'my heart has been truly blessed as I see Baptists responding positively to this call. As I look at this programme and other factors in our society, I am convinced that there is still need for missionary help, but the missionary now has a new role. He no longer has to take the gospel to the "natives". Today he joins forces with them as they minister and is guided by them as to where his help is most needed. I believe that this programme is the mind of God for us at this time. Never in our history have we been called to rally to such a tremendous programme and I pray that Baptists all round the world will support us in prayer as we respond to the Spirit of God.'



by David Hoskins

Think of Trinidad and what comes to mind . . . sunshine, palm-fringed beaches, coconuts, long lazy days in the sun. These are the pictures of Trinidad which the advertising brochures bring to mind. It is certainly a very sunny island with temperatures always between 75° and 90°F, and a humidity level of about 80%. For a holiday these conditions are ideal, but when the holiday is past, and the time for work comes, then it is a very different matter. It can be very tiring to try and live at the same pace as in England, especially during the period of acclimatization, and although there are as many hours in the day, less seems to get done. It is certainly necessary to be adaptable, in order to cope with the tropics. We are grateful to God that we seem to have settled

in so well to our new home and life-style and have encountered few problems with such things as diet.

Warmly welcomed from the start

Let me try to give you a picture of church and island life, mentioning the things that have struck me during these first few months. The first thing we noticed was the friendly welcome of the church people. On the day of our arrival, after travelling 18 hours we reached the BMS house in Cocoyea Village. Waiting to meet us were the deacons of Fifth Company Baptist Church, the church where I was to be pastor. They wanted to greet us as soon as we arrived, and although we were very tired, it was a joy for us to know that we did have the family of the church around us. From that very first day we have been made to feel at home.

The name of the church at Fifth Company needs a little explanation. After the American War of Independence, the Negro soldiers who fought on the British side needed somewhere to go (as America won the war) and many of them were settled in Trinidad. They came company by company and were given areas of land to cultivate. They each called their village after the name of their company. The church at Fifth Company is the oldest Baptist church in the island with a history of more than 160 years. It is also a church which for many years has had a BMS pastor. The congregation numbers about 150 and on some Sunday mornings there is not enough room for everyone to get inside, so some lean in at the windows. There is a thriving Boys' Brigade Company of about 50 members, with a captain, Herman Pedro, who has had some BB training in England. He is a schoolteacher and does an excellent job with the BB boys in what is a very rural area with no facilities as we know them in England. The boys are encouraged in a Christian way of life, as well as sharing the fun that all boys everywhere enjoy.

As the months have passed we have seen how generous our church people are. One week we received two bags of eggs, a pumpkin, some bananas and two dozen oranges. Also in this country there is a very high regard for the minister, especially in a country church such as ours. I have never had my hand kissed so many times before . . . mostly by older lady members!

The custom of sending the baby

The first funeral service I took was a revelation in that a full sermon was expected. The church was crowded as everyone turns out for a funeral (or a party, and it can be

difficult to tell the difference) after which we all walked to the graveyard. When the burial is over it is customary for the family to fill in the grave and sing hymns, which may take a further two hours, but thankfully the minister is not required to stay. Dedications are also different; there are usually several godfathers and godmothers, and even now I have to insist that the mother attends the service, as it has been the custom to send the baby with a godmother. Fathers are not always present, and with a national illegitimacy rate of nearly 50%, one can see why. There is no charge for dedications unless godfathers are present. In this event they are charged five dollars each (£1), a charge which is peculiar to Fifth Company. At the last dedication we had three godfathers, so the church did quite well.

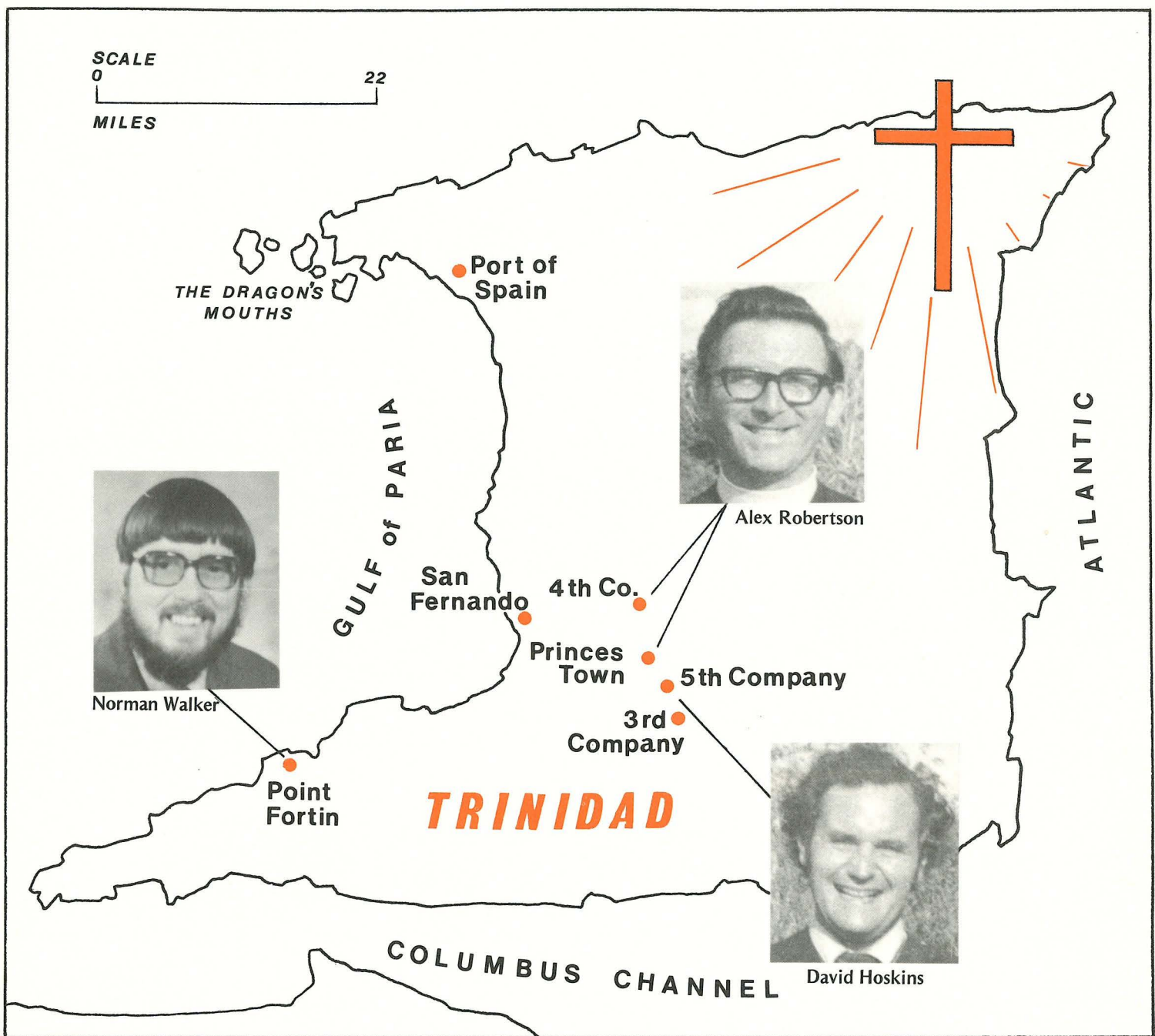
I was surprised to see how industrial some areas of Trinidad are. The island is now one of the richest in the Caribbean, with oil providing most of the wealth. In San Fernando we have a large Texaco refinery, and oil wells can be seen all over the island, as well as offshore.

The flora and fauna of Trinidad are very lovely, with brilliantly coloured humming birds, and many colourful plants and shrubs. In our garden we have half a dozen banana trees, two mango trees, an avocado pear, plus several trees not yet identified. Snakes occasionally show up and one evening I saw a black and white snake coming out of our bamboo hedge. I asked one of the neighbours what it was and was told to kill it immediately as it was a coral snake. Since our girls are always playing outside I did kill it, but did not enjoy doing so.

Cats' chorus? — no, dogs and cockerels

Trinidad is a very noisy island. As soon as it gets cool in the evening, the dogs, which have lain dormant all day, suddenly find their voices again and begin a chorus which continues all night with greater or lesser intensity. Also, everyone here keeps chickens and cockerels, the latter providing support for their canine cousins. In England such noises would bring in the Noise Abatement people, but here we have got used to it very quickly.

Several times I have been amused by the saying of the Trinidadians. When for example, a cantata was announced at church, the secretary said there would be a 'soft offering' ie, notes only, and when I first asked what time the services began I was told 10 am but if I came for 10.15 that would be fine. In Trinidad there is a saying, 'Trinidad time is



anytime' and many meetings and services are at least half an hour late in starting. It is said that one of our missionaries was so prompt with services that he used to meet people coming when he was going home, and I can quite believe it. Then again my wife is referred to as 'Mistress Hoskins', using the old English word, and this custom of giving me a mistress as well as a wife certainly adds a new dimension to things!

Our girls, Fiona and Rebecca, have settled in well at school which begins at 8 am and ends at 2.30. This may sound like an early start but is quite usual here, with banks, offices and shops all opening at 8 am or earlier. Being near the equator we have 12 hours dark and light each day, and getting up at 6 is not difficult when it is always warm and the sun comes up at 6.30.

Helping the plants along

One thing I have grown in the garden here is tomatoes. They are always expensive to buy, but grow readily. I bought plants from the Government Farm for five cents each (one penny) and planted them in January. By the end of March I had tomatoes as big as tangerines. I had to buy some spray because the bugs were so active, and the plants were also helped by some visits I paid to the local horse racing stables. Being a good Baptist I know little of the sport but have been glad of one of its by-products.

Tricia and I have been asked to teach music at the Baptist Secondary School, and this we are doing. We are not experts but have formed a choir, a guitar group and a recorder group. It seems we have to turn our hand to whatever is necessary, but we enjoy it very

much and I think the youngsters do also. This teaching is in addition to counselling and assembly work within the school, which is demanding but worthwhile.

We thank God for this opportunity of service in the wider Church, and feel that we are receiving so much, as well as giving of the skills we have brought. There is much to be done in a small Baptist Union of 20 churches, with only two full-time Trinidadian pastors, but together we are making progress. The Union and churches are being encouraged, and considerable advances have been made in training and organization which speaks well for the future. The sunshine and the smiles of the people are making our days here memorable and happy, and with the strengthening of the Church we have much for which to thank God.



ONE LIGHT SERVES ALL THE ROOMS!

by Tricia Hoskins

One of the many sounds of Trinidad is the postman with his bell. He arrives fairly promptly around 9.30 am and brings us all to our doors. It is such a joy to receive letters and magazines when you are far from home and I thank all who send them.

Watch out for Jack Spaniard!

David, my husband, and our two girls, Fiona aged eight and Rebecca aged five, arrived in Trinidad in November 1978 and found our new home and life style quite different. Our house is a white painted concrete one, with a green corrugated iron roof. The windows are of the louvre type and are wide open all of the time except during rain storms. Screening on the outside keeps out most of the flying insect life, but some always manage to get in no matter what you do. One of the disadvantages is that the trade winds blow continually so that the dust inside collects by the hour, but the breeze also keeps the house cool. One of the worst of the insect pests is the locally called 'Jack Spaniard' which is like a hornet, only two or three times larger. They build their nests under the eaves and so they are always buzzing around. David, who is a beekeeper, does not mind them, but I avoid them as best I can.

Inside the traditional Trinidadian house there is one large room with a wood panelled roof and no ceiling. Rooms are made by building walls to about seven feet and so dividing up the area. This means there is no real privacy as you can hear everything said, anywhere in the house. This seemed very strange at first but we have grown to love our new home. One of the advantages is that you can put on a light and it shines in all of the rooms at once! The floors are wooden and now that

Top — Fiona and Rebecca Hoskins (note the flower at the end of the stem below the bananas)

Bottom — Girls from Fifth Company Church showing off their hair styles

I have polished them up they look lovely. We have no bath, nor hot water, but we do have a shower. In the dry season the water can be off several days a week but we do have a 400-gallon tank which usually sees us through. My friends were pulling my leg before we left England suggesting I would be doing the washing in a stream and cooking over an open fire, but I have a gas cooker which runs on cylinder gas and a washing machine. A gas cylinder costs 30 dollars (£6) and lasts about three months, which makes it one of the few things in Trinidad that is cheaper than in England. Most of our regular supermarket food is two or three times the price in England, though meat is cheaper. We have no TV although it is well established here, so instead we listen in to the radio. Most of the programmes are musical, usually calypso and reggae, and I do miss the plays and serials which BBC radio does so well.

First come, first served

At the moment we are able to eat English style with some modifications, but for months on end it can be impossible to get potatoes, butter, cheese or white sugar. We have tried most of the local vegetables with varying success in the family, and buy potatoes when we can. Even the locals buy potatoes first when they are obtainable. It is fun sometimes, for a friend will telephone to say that such and such a place has cheese and I go dashing off to see if there is any left. Once in a supermarket I saw to my delight some cheddar cheese and put a dozen pieces in my trolley, intending to freeze some. When I got to the checkout the manager came hurrying over to say it was limited to one piece per customer, but he did allow me to keep a few. I think he felt sorry for me.

We have settled in very well, and the children are happy at school and doing well. They enjoy being able to play outside every day and thrive in this climate. Our day starts

early, around 6 am, as the children need to be at school by 7.45, but all shops, banks and offices open at 8, so everyone is up earlier than at home. I am usually back from the supermarket by 9 and ready for a drink of tea. There is also a local bakery in our street which opens at 6 am so we always have fresh bread at breakfast time.

We have eaten, and enjoyed, shark and many lovely tropical fruits, but although goat meat is available we have not yet had the courage to try it. I have also discovered many ways of cooking bananas; you can make chips and crisps with them, as well as all the traditional things, but we do have more varieties here, including a very large cooking banana.

After dinner in the early evening we often sit out and enjoy the cool of the day. This is when the neighbourhood comes alive, the music is turned up, and youngsters dance in the street . . . no inhibitions here! Fathers come out with their babies and carry them around, amidst all the noise and activity.

Happy families

Fiona and Rebecca quickly made friends, especially with the family opposite and next door. One family are Negro and the other East Indian, for Trinidad has a very mixed population. They each send us various kinds of food to try, and Fiona is becoming an expert in Indian cooking. After sending some of my cake over the road the neighbours sent back some eggs and flour for me to make some more for them, only larger as they have a big family.

One little girl started coming to our house, and after a while she came in and saw our girls' toys. She could not believe her eyes. She is one of 14 children and they have only one or two toys between them. Now she comes and goes as one of our own, and we do not know if she is in the house or not.

Many of the girls here have their hair beautifully plaited and braided in many different styles. Mothers plait the hair of their babies as they lie asleep on their knee. Some of the styles are very intricate and take a long time to complete, but together with the ribbons such styles look most beautiful.

Although there are some disadvantages to living in the tropics, such as giant cockroaches and marauding ants, my great and abiding memory is of friendly people, with ready smiles, and a simple yet deep faith in the Lord. It is a joy to be here with them sharing in the work of Jesus.

The Baptist Union of Trinidad and Tobago has now arrived at what is perhaps the most appropriate set of divisions for its working. The Administration and Finance Division deals with just what its name suggests, ie, all matters of the administration of the Union and the preparation and promotion of its budget. This year the budget amounted to no less than \$100,000 — approximately £20,000.

Representatives of the ministerial, training, women's, men's, young people's, musical and other departments of the Baptist Union make up the Division of Mission and Church Development. They meet to co-ordinate the activities of these departments within the total aims of the Baptist Union, and to plan for its growth and forward march. A third division is that of Secular Education, made up of the school boards attached to the Union, including primary and secondary schools and the Girls' Training Centre.

Tremendous interest has been shown in the ten-year programme, proposed by the Mission and Church Development Division, under the title, 'Through the Eighties with the Word of God'. This programme is designed to give purpose to the existence of the Union, and 1979 has been set aside as a year of coming together in preparation for this tremendous thrust into the 1980's. Rev Sheldon Dewsbury and Rev Ken Cadette (President and Vice-President respectively) have been deeply involved in this project, and have shown themselves to be leaders with great insight, enthusiasm and maturity.

The emphasis is on lay leaders

In September 1977 a new training scheme came into operation under the Baptist Union of Trinidad and Tobago. It was a two-tiered system geared specifically for the lay leadership of the Church. The previous scheme had been designed to meet the need of providing ministerial candidates for the Baptist Union both at recognized preacher and pastor level. There had been no effective attempt at trying to get the lay people of the churches to come together and to be trained in some way.

When the scheme came into operation it was an experimental one in that the Training Committee was to keep an eye on things and to adapt where necessary, even during the course of the year, if the situation demanded it. The Training Committee felt sure that the only way of trying to meet the needs of the students was not to plan something so rigid that the students could not gain knowledge yet the programme continue, but to ensure

Rev Sheldon Dewsbury, right, signing the Presidential Bible, with Rev Ken Cadette, outgoing President, looking on

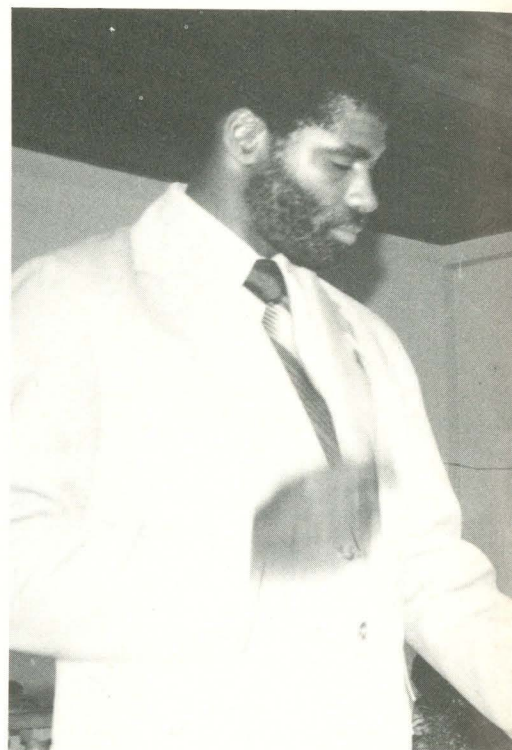
that the level of study was such that all, irrespective of background or educational achievements, could benefit. A large task it may be argued, but not unattainable given the willingness of staff and students to share ideas and express ways and means to achieve the goal. There is a great emphasis laid on group discussion and this has proved to be of tremendous help to those students who would not normally ask questions.

Everyone has something to contribute

There are two main courses offered. The Church Workers' Course is designed to assist all those involved in the life of the church to appreciate more and more what are the basic approaches to various subjects and to develop their thinking and thus their contribution to the work of the church. A two-year cycle of subjects is offered, and when the student has achieved successful passes in eight subjects, along with an 80% attendance at class, then that student receives the Church Workers' Certificate. The courses that are being offered to the students are Bible Studies on Old and New Testament Books (Isaiah 40-55 and Acts); Basic Introduction to Biblical Doctrine; Worship and Leadership; Christian Ethics; Comparative Religion; Salvation History; and a special subject related to the ten-year programme of the Baptist Union. In the present two-year cycle the subject is The Interpretation of the Bible. The students have text books, as opposed to the study guides of the past, and the tutor lectures for part of the time before guiding the class in group discussion.

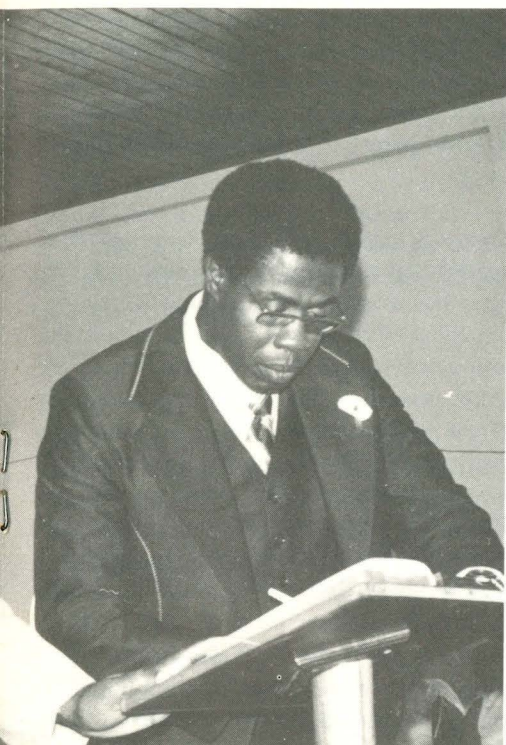
The students meet in their classes one evening per week and the tutor is allowed 50 minutes for his subject. Two subjects are dealt with each evening at present, but in the next cycle of studies some subjects will have both periods devoted to them for the term. This is certainly needed where subjects such as Biblical Doctrine or Biblical Studies are concerned, because of the nature of the class which includes class participation by way of discussion.

Examinations usually last for two hours per subject per term, and include the answering of not more than four questions. But the passing of examinations alone does not mean the student will obtain his or her certificate at the end of eight subjects. There are set assignments, either two or three during the



TWENTY A SOLID FOUR





PREPARE A FOUNDATION

by Alex Robertson



term, which count towards the final mark, along with the 80% attendance record. In this way the student is not awarded a certificate just because he or she attends, but because they have really earned it. At the moment we have 20 students on the roll, 18 in Princes Town Centre and two at Point Fortin.

Some are called to preach

The Recognized Preachers' Course is designed to prepare the student, who is interested in and feels called to the preaching ministry within the church, to preach more effectively. It is certainly insisted upon that a person called to the preaching ministry must be of such a calibre that he will be able to function effectively within his own church, his association and within the life of the Baptist Union.

This course can only be entered upon following the successful completion of the Church Workers' Course, the passing of an entrance examination on Old and New Testament set books and the submission of a sermon based on a set text. The candidate for the Recognized Preachers' Course has also to get the recommendation of his church, association and Ministerial Committee (which is a different committee from the Training Committee). The work in this course includes homiletics, submission of written sermons and the preaching in at least three churches of the Union, when an assessment of his preaching and general leadership in worship will be submitted by the pastor. He will also be expected to submit book reviews.

There is certainly a need for a good group of preachers who are well qualified and it is felt at this time that a three-year training is essential. The person who gains this certificate is eligible to be recognized by the Baptist Union as one suitably qualified to minister in any church of the Union (provided, of course, that he is invited so to do). There are three such students for this course who have just completed their entrance examinations.

'Tent-making' days are gone

The term 'full-time' ministry is used, not to distinguish it from something which might be called 'part-time' ministry, but simply to indicate that there are those who feel called to the ministry of the church and who are entering it as a profession as it were. It is

increasingly apparent that the 'tent-making' pastors have done a great job but if the Church is to grow then more full-time men will have to be trained. There is no real way whereby a man who works during the week and leads worship on the Sunday can really give what he would like to give to the task. The Baptist Union has two young men at the moment who are seeking to enter the ministry full-time. One of them, Mr Frederick Weston of Third Company Baptist Church, is in training at The Church of the Nazarene College in Trinidad. He has almost completed his first year, and so far has done very well. Mr Michael Friday of the San Fernando Baptist Church is to start his studies in September in The United Theological College of the West Indies (UTCWI), in Jamaica, going there with the aid of a scholarship from the BMS. There is at least one other young man who is thinking seriously about ministerial training. In a recent seminar, in which the challenge of the Christian Ministry was presented, many areas of Christian service were discussed and it was felt that this will yield positive results in the near future.

It has been my privilege to be associated with the Training Programme since coming to Trinidad in 1975 and to have assisted in the formation and carrying out of the present Training Scheme. The work is demanding but also rewarding. In addition I act as chairman of the Ministerial Committee and represent the Ministerial and Training Committees on the Mission and Church Development Division. Other activities in which I am involved include being a member of the Administration and Finance Division, a member of the Baptist Union Executive, chaplain at Cowen Hamilton School, where I also teach 'O' level and Religious Knowledge, and chaplain at the Princes Town Junior Secondary School. Each Friday I teach New Testament subjects at St Andrew's Theological College in San Fernando. This is an ecumenical college, training men for the ministry of various denominations and acting as a stepping stone to the UTCWI in Jamaica as well as to other institutions. It was originally a Presbyterian college.

The pastoring of the two churches at Princes Town and Fourth Company, both with approximately 150 members each, together with all these other activities, certainly means that there is no shortage of work. On 5 May, this year, the St John's Baptist Church, Princes Town, was dedicated and for the occasion we had with us two of its former leaders, Sister Eva Waggott and Rev S Vernon.

Rev Alex Robertson (fifth from left) with the Baptist Union Training Programme Class at Princes Town

THE FACTS BEHIND A NAME

by Kathleen Robertson



Under the invitation of the Baptist Union of Trinidad and Tobago I am serving here in Trinidad as the Office Supervisor. As the title suggests, this involves supervision of the Baptist Union office including the Office Clerk.

The work load in our Union office becomes heavier as the assemblies draw near and it is often necessary to lend a helping hand with the compilation of the assembly papers as well as checking the work that is done. Other responsibilities include the collecting of the Sunday school literature and the distribution of the same as the Sunday school superintendents collect their quota. Hymn-books are imported from Britain and when they arrive in Trinidad it is necessary to obtain the services of a broker to clear these from customs. They are then costed ready for sale to members and friends in the churches. Another part of the job is the purchasing of all stationery and the costing of this in order to set the charges for work undertaken for departments of the Union, churches or private work.

A break from the office chores

The Office Supervisor is a member of the Administration and Finance Committee, and is in fact the minute secretary of it. On the lighter side, when visitors come for a conference, or if a reception is to be held to welcome someone into our midst, it is usually the Office Supervisor who does this with the help of some of the ladies of her church.

I have found this position of Office Supervisor very demanding in time and energy, but nevertheless I have been very happy to have been able to assist the Union in this way over the past two and a half years.

Another area in which I am involved is in the Baptist Training Centre for Girls. This is not a Union assignment as is that of Office Supervisor, but one to which I nevertheless enjoy contributing. When first started, it was intended for Baptist girls who had not passed their 11-plus examination and so could not go to a secondary school. Sister Eva Waggott started the Training Centre on a 'living-in' basis. The name of the school has been changed to the Baptist Training Centre for Girls, this change being necessary in order to accommodate the admission of non-Baptist girls.

Some of the 5th Company Baptist Women's League. Each BWL group has its own distinctive uniform

The School now admits girls who have not passed the 11-plus; girls who have completed the post-primary classes in the primary schools but still have not obtained the school leaving certificate; some girls who have passed 11-plus for junior secondary school but find the work too much to cope with; some who have completed junior secondary but failed to obtain any 'O' levels. There are also at present two mature students.

The courses open to the girls include English, arithmetic, health science, dress design and also dressmaking, home economics and typing. Examinations taken are the school leaving certificate, Pitman's English, arithmetic and typing. The latter is taken in stages, culminating hopefully in the advanced paper.

Every little helps

The girls pay school fees of \$60 (£12) per term. In 1977 the government gave a grant to the school and it is hoped that this year the grant will be given again and indeed backdated to last year. It has been necessary to apply for this grant because the Baptist Union can no longer meet the high cost of education. The fees which the girls pay are intended to help pay the salaries of the two full-time teachers. Then there are two volunteer teachers, myself teaching health science and Mrs Walker doing remedial work with some of the girls.

The girls, as would be expected, are a mixed group. Some are interested and pay close attention to what is being taught, while others are just 'liming' or as would be said in Britain, 'passing their time away'. Not being a trained teacher I have to keep my thinking cap on, trying to find new and interesting ways to present my subject. The girls enjoy doing short plays and so I try to write one that is relevant to the subject being taught each term.

The school provides a two-year course with the option of repeating a year should the girl be under the age of 16. The girls enjoy the range of subjects given and I am sure that this is because they are presented at a level which is comprehensible.

A third area of work in which I am involved is that of serving on the Women's Work Committee. On the retirement of Sister Eva Waggott, the natural leader of the women's

groups in Trinidad and Tobago came to the fore in the person of Miss Beryl Saunders of the Fifth Company Church, ably assisted by the secretary, Mrs Norma Cadette of the Princes Town Church. These two ladies have given leadership which is second to none. I feel sure that those churches which have groups reap the benefits that only women's groups can give.

The main activities of the groups are very much like those you would see on a Women's League programme in Britain. They range from devotional meetings with speakers and Bible studies to handicraft sessions, choir practices and five cents concerts. One thing that would strike you as being different here in Trinidad is the fact that nearly all of the women's groups have a uniform. They are usually very attractive and it has been my joy to sit on the platform at Women's League rallies and admire all the groups sitting together in their uniforms.

Women extend their boundaries

The Women's League groups join together in various activities throughout the year such as indoor and outdoor rallies; weekend prayer retreats; tea parties; camp reunions and weekend camps. Another activity that the ladies look forward to is the Overseas

Camp. This started mainly for fellowship together and as a means of visiting the other Caribbean countries and islands. The first two camps being successful, a third one was held in Guyana. Then the following year the Trinidad and Guyanese ladies went to Barbados. This again was a great success. The news of these overseas retreats, as they are now called, has travelled around the Caribbean to such an extent that recently when Miss Saunders attended the formation of the Caribbean Baptist Women's Union she was asked why, for example, the Jamaican ladies had not been invited.

It seems then that this overseas camp retreat is turning into a Caribbean camp and not just a Trinidad overseas camp. During these retreats the ladies endeavour to invite to the meetings ladies who live near the campsite, and so the spread of the gospel goes on. If a particular need is found, then the ladies try to meet that need, if not immediately then certainly in the few months following the camp. Truly the work among women is going forward through God's guidance, and it is a great privilege to have a share in that work.

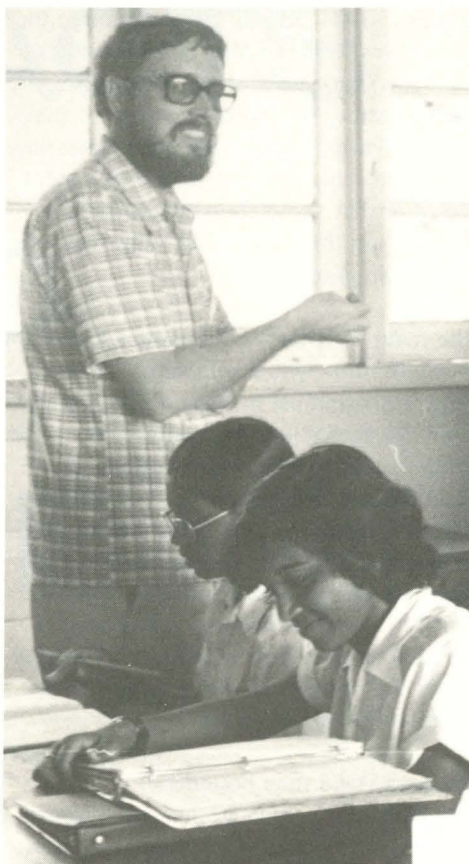
Kathleen Robertson, with Tricia Hoskins (right), presenting prizes at the Women's League Camp Reunion



'LET ALL THINGS BE DONE FOR BUILDING UP'

(1 Corinthians 14:26)

by Norman Walker



Norman Walker teaching at the Cowen Hamilton Secondary School

Ministry in Trinidad, like the ministry anywhere, is very varied. For instance, I am a tutor in the Baptist Union Training Programme, and a teacher at a Baptist secondary school that is attended by Hindus, Muslims and Christians. But in this article I want to tell you about my ministry at Point Fortin Baptist church. Point (as the locals call it) is a small but growing town of about 5,000 people, with the local oil company the biggest employer. The town lies on the coast in SW Trinidad, 23 miles from the nearest Baptist church, which means that by Trinidad standards the church there is isolated from the rest of the Baptist Union churches, which are clustered in the centre of the island.

Point Baptist church is in a semi-pioneer stage. Sister Eva Waggott pioneered the cause a few years ago, so I am not in the situation of being without members, a building, or resources, but it is still a young church with a small membership, an unfinished building, and few resources. Of course the BMS pays for the pastor and the manse, but I am full of admiration for the way in which the members have decided to commit all the money they have and more to the task of finishing the church as soon as possible — ceiling, baptistery, vestries, etc. To do this involves commitment; not to do it would be fatal, because every year inflation,

that familiar enemy in Britain, makes it dearer to do anything. Even getting a builder is difficult, because this growing town has more than enough work for its builders. I know that in Britain Baptists are being urged to give sacrificially for Baptist work at home and overseas. Remember that your brother Christians in the churches overseas are also responding to the same challenges. Indeed I am only here at all because the Point church had the vision to ask the Trinidad Baptist Union to issue a 'Macedonian call' to the BMS for a pastor to 'come over and help us'.

Now that you know something of the Point situation, you will not be surprised to learn that I see my ministry here as being based on Ephesians 4:11-12, 'And his gifts were that some should be . . . pastors and teachers . . . for building up the body of Christ'. The Bible verses that are most readily echoed in the prayers of the members at Point are 'building verses', like Nehemiah 2:17, 'Come, let us build the wall of Jerusalem' (the preacher at my induction preached from Nehemiah), and 1 Peter 2:5, 'Be yourselves built into a spiritual house'.

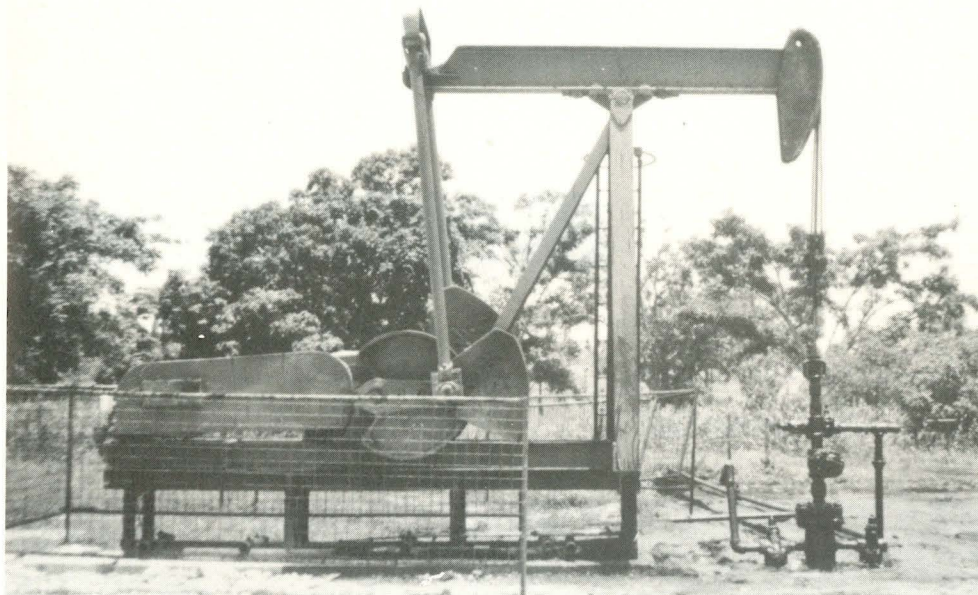
The spiritual bricks are the most important

That last quotation reminds us that the most important task we have is to build up, not the bricks and mortar, but the spiritual bricks. We have to fill the house of God with His worshippers, and we have to ensure that all of us continue to be built up in the faith (Jude 20). At Point I have a ministry of the three 'E's — Exhortation (helping the people to build the future with commitment); Encouragement (helping them to face the future with faith and hope); and Edification (equipping them for the future by sharing with them the great truths of God's Word).

One way in which the congregation is built up is in worship and via the pulpit. It is such



Young people from Point Fortin church



Oil well near Point Fortin

a privilege to lead a congregation that has 'enjoyful Christianity', ie, it enjoys participating in worship via song and prayer and enjoys listening to the Word read and expounded. There is no clock-watching in the Baptist churches of Trinidad. People are in no hurry to get to the services 'on the dot' — this is the famous 'Trinidad Time' — but neither are they in any hurry to leave at the end. The preacher is not committing a sin if he exceeds 20 minutes! Also, there is an atmosphere of family worship. This does not mean we lay on special things such as children's talks and choruses, but rather that everything that takes place is for all the family. All ages join in with any choruses we sing and the children not only sit through the whole service including the sermon, but along with everyone else they enjoy looking up Bible verses quoted by the preacher.

Sunday school is not just for kids

A further opportunity for teaching the Word comes before the service when we have an all-age Sunday school, ie, it includes an adult Bible class. My wife, Margaret, takes one of the children's classes and I teach the adults. One of our hopes for the future is that church members will take on these tasks because our task is not only to help the church to become strong enough to support a local pastor, but also to help the members to become more self-sufficient in lay leadership.

Another means of teaching comes via the BU's Church Workers' Course. I have mentioned that I am a tutor for this, for although the main centre is in Princes Town, I take a class in Point. In the past year we have looked at Isaiah, Acts, ethics and leadership. Those who have attended the

classes in Point have done so regularly and keenly, and I am sure that these classes are playing a part in the building up of the church.

The building process has also been aided by the restarting of meetings for women and young people, and already we are beginning to see the results in regular Sunday attendance by those who go to these mid-week meetings. This is especially true of the young people; in fact, the average age of the church is quite low. We get up to 40 coming to church, and about half of these are under 30. (38% of the island's population are under 15; only 4% are over 65.)

A new phase has begun

Most of the Baptist churches in Trinidad are virtually the parish churches of the villages, and so their pastors have many contacts with the villagers via funerals, infant dedications, etc, but such links for me are rare, because my ministry is in a town and because there are as yet so few Baptists in the town. I feel that one of my tasks is to be a sort of ambassador for the church in the town; we want to become known in the town. This will be much easier from now on because we have just moved to a house in Point, so people will be able to see us on the streets, in the shops and market, and soon I hope in the schools, hospital, etc. For over a year we tried to get a house in Point, but found it almost impossible because the town is growing and because the oil company is growing too and seeks houses for its workers. Even the estate agent had no houses to offer us! However, notice that I said 'almost impossible' — not absolutely impossible — because we have a great God and He did open up a way for us to come and live close to the church, instead of an hour's drive away.

Now that we have just moved into the town we feel a new phase has begun; in a way our ministry can now really get going. We ask your prayers for us and for the members of Point Fortin Baptist church as together we seek to play our part in the great worldwide task of the Church of Jesus Christ, to 'be my witnesses . . . to the ends of the world' (Acts 1:8).



The unfinished church at Point Fortin

WHERE EAST AND LIVE

A Trinidadian lady, recently returned from a visit to England, was both surprised and amused at the questions she had been asked about Trinidad. How did she speak such good English? Coming as she did from an English-speaking Caribbean island, that was not difficult to answer. Now what about the weather? Yes, it was a lovely climate which varied little between 75° and 85°F, with an official dry season, January to May, and a wet season, June to December. To the query regarding the sort of houses people lived in, she gave the reply that there were basically two types, wooden and concrete, but that the houses were of many styles, most being more interesting than the English 'semis' she had seen. Many houses have galleries (balconies) and are higher than ground level, on pillars. She explained that there was a piped water supply which was rationed during the dry season, and knowingly she added that there were flushed toilets.

What about supermarkets? 'Oh yes, there are Allum's and Hi-Lo, and Woolworth's too. No, we do not live mainly on bananas and often they are scarce and expensive. We have a varied diet, dishes having Indian, African, Spanish, Chinese, British and French origins. Our food is not dull. We have our oil too, but ours makes us the richest nation in the Caribbean and we lend to other Caribbean countries. We have our poor like you do. We look after our parents as they grow older, we care for the children of our cousins, sisters and friends, we have few unloved children, but there are some. There are food shortages on the island, but haven't you had yours too?' Did the lady enjoy her visit to England? 'Yes, but it was cold!'

The fascination of a cosmopolitan country

As a child I spent many hours looking into a kaleidoscope, watching the beautiful patterns change before me. It is with this somewhat rose-tinted fascination that I describe Trinidad. One is stunned by the colours of fashion, dazzled by the brilliance of sunsets, held by the beauty of the flame-coloured Immortelle tree. The aroma of refining sugar cane, exotic cooking and citrus plantations, linger with one. The sight of cricketers in their 'whites', the noise of Pan and steel bands, the friendliness of the people — all of these impressions have been imprinted on my mind since coming to Trinidad in January 1978.

The nation contains in its make up large Hindu and Muslim communities as well as a dichotomy of Christian denominations and sub-Christian groups. A government survey states that out of a population of just over



Margaret Walker teaching a remedial class at the Baptist Training Centre for Girls

one million people, 58% are Christian, 25% Hindu, 6% Muslim and 11% other. The 58% Christian can be divided into 35% Catholic; 18% Anglican; 4% Presbyterian; about 1% Baptist. The growing churches in Trinidad are the Open Bible and Pentecostal churches. There was no reference in the survey to the sub-Christian sects.

Trinidad's ethnic groups represent, as the guidebook states, 'a microcosm of Europe, Africa, and the Orient'. Statistics state: Negro 42%, East Indian 40%, Mixed 14%, Chinese 1%, White 1%.

'Here every creed and race
Finds its equal place
And may God bless our nation.'

The national anthem aptly sums up the most cosmopolitan country in the Caribbean.

'This God-fearing island'

This island, whose name means 'Trinity', is described as being God-fearing. There is some truth in this. The God-fearing aura stretches into daily life so that conversations are peppered with 'God willing' or 'please God'. There is a sense in which the Spirit of God permeates the lives of people, consciously or sub-consciously. Religious

awareness is more acute here than in Britain. Also, Sabbath observance is more noticeable and on Sunday very few shops or parlours (small wayside stores) are open. As we used to travel from San Fernando to Point Fortin (before the Lord provided our house in Point Fortin) we were well aware that it was Sunday. It was very quiet, with very little traffic. People could be seen on their way to church carrying their Bibles, or waiting outside their homes for a communal taxi to take them to church. These are cars which ply a set route and which stop



Carnival steel band

MEETS WEST TOGETHER

by Margaret Walker



Margaret Walker teaching her Sunday school class at Point Fortin

anywhere along that route, the passengers being charged separately as the car fills up. Everyone would be immaculate in their 'Sunday best', a sight reminiscent of England 20 years ago?

When we first made the journey to church, as we passed the famous natural wonder of Trinidad, the world's only natural seepage of asphalt, we would be taken for tourists and greeted by the cries of 'Pitch-lake, Pitch-lake'. Then the day came when we were known and just greeted by a wave. Visiting church folk

for the first time we were given some picturesque, typical Trinidadian directions, such as, 'by the second standpipe . . . turn in at the bus wreck . . . by the second parlour. . .'. Also, when we were trying to find folks we were asked what car they drove. There is such a lot of time spent at the side of the road waiting for taxis that cars and their drivers are well known.

The pastor's visit is quite an occasion

Home visiting is naturally part of our ministry here, especially so during the beginning of our work and also when we moved down to live in Point. These visits are most fruitful as the whole of the family, and any friends who happen to be present, share in the 'prayers'. A visit from the pastor is an occasion for which to be prepared, as it is regarded as something very special, so friends are invited in to meet the pastor. Trinidadians are known for their hospitality . . . especially their cakes! A cool drink and a piece of cake is a necessary sustenance in a hot climate, as well as being a welcome change from a cup of tea.

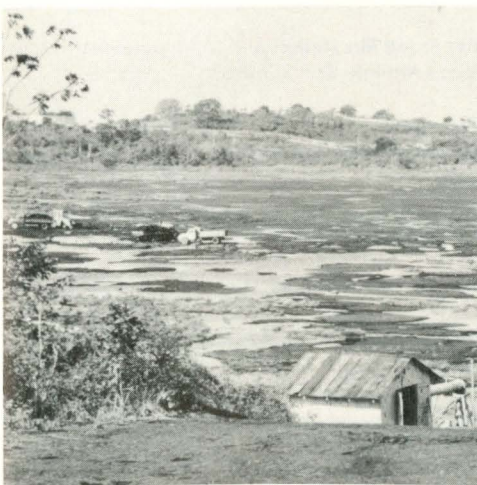
Home visits to help children with reading and other skills are an opportunity to meet parents and children in the more relaxed

atmosphere of the home. It is here that one learns that you take tea, not breakfast; you wash the wears not the dishes; you eat figs not bananas; and you take a bathe not get washed. Now that I am living at Point I am investigating the possibility of doing a remedial programme based at the church, both as an educational exercise and a means of outreach. I find that my experience as a remedial teacher is most useful here. I go regularly to the Baptist Training Centre for Girls to give remedial lessons and as I pass the Baptist Primary School I am greeted by the phrase, 'Hello, white lady'. At first I was surprised at the way that Trinidadians would describe their friends first by complexion, eg, brown, black or fair, secondly by where they lived, and then by the car they drove (with petrol at 18p per gallon this is not so surprising).

No 'Sunday school mentality' here

The girls at the training centre receive their education in an atmosphere conducive to their spiritual development. It is encouraging to watch the growth and commitment of the young people in the Baptist churches. Two of my Sunday school class were overheard discussing the difference between Anglican and Believer's Baptism and the same two had a discussion on whether you became a Christian by conversion or immersion. Wordsworth states, 'the child is father of the man', and as such needs to experience all life has to offer and not be spoonfed on 'milk'. Children here expect to listen to the sermon and to follow the Bible reading and references. The church here is not ruled by the 'Sunday school mentality' which abounds in Britain, and which says that the child is taught in Sunday school and not expected to gain from, or even hear a sermon, or to join in the corporate worship of the whole family of the church. Perhaps this is the biggest lesson I have learnt so far here in Trinidad. The women's and young people's groups in our church have Bible study and outreach as the integral part of their weekly programme. The theme of the Baptists next year and for the next decade is 'Through the Eighties with the Word of God', a solid basis for any church growth.

It has been most edifying to share in the work here in Trinidad, being involved in the Lord's service as a Christian, wife, missionary and teacher. I find that much of my time is spent in doing the things for which the Lord had equipped me while I was in England, but He is equipping me further and it has been my privilege to share in His work here.



Pitch Lake, La Brea

NEWS IN BRIEF

WOMEN'S CONFERENCE

The Business and Professional Women's Conference of the BMS will be held on Saturday, 6 October, at the Mission House from 10 am to 4 pm. The theme will be 'Children in Our Midst'. The fee, including coffee, lunch and tea, will be £2. Further particulars available from Miss P. Tounson, BMS, 93 Gloucester Place, London W1H 4AA.

BRIGHTON CONGRESS

There were 3,000 Baptists from 23 countries at the seventh congress of the European Baptist Federation held at Brighton 27 June-1 July. The congress was the largest international Baptist gathering in Britain since the 50th anniversary Baptist World Congress in London in 1955. 'So weak . . . and yet strong' was the congress theme and the programme was designed to encourage delegates to share the problems and joys of their own local situations. Topics studied in

groups included African partnership, age concern, Bible study, evangelism, family life, human rights and lay responsibility.

BRAZILIAN FLOODS

After 47 days of persistent rain, what may be the worst flood in Brazilian history has devastated at least six Brazilian states. About 100 Baptist churches have been damaged and in the hardest-hit state of Minas Gerais one church building at Aimores was completely destroyed. Teams of Texas (USA) Baptist men are involved in reconstruction work.

In northern Goias, the area most recently hit, a Baptist orphanage collapsed after its 65 children were evacuated. In Cristalia 44 church families were left homeless, cut off from outside help. Altogether the flood has claimed as many as 700 lives and left nearly 400,000 homeless. The states in which BMS missionaries work have not been affected.

CARIBBEAN WOMEN

Baptist women leaders representing 10 Caribbean countries met for two days at Fortescue, Barbados, and organized the first Caribbean-wide Baptist women's group. Attending the meeting at Barbados Baptist College were representatives from Antigua, Bahamas, Barbados, Bermuda, Guadeloupe, Guyana, Haiti, Jamaica, Puerto Rico and Trinidad. The new group will focus on programmes of spiritual growth, leadership training, involvement in community outreach activities and stewardship. During this year, the International Year of the Child, special emphasis will be placed on child evangelism.

Birth

At Yakusu, Zaire, on 2 April, to Dr J D L and Mrs Bulkeley, a second son, Mark Andrew.

Engagement

Mr Luke Alexander to Miss Kathleen Ince, both at Pimu, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(10 March-20 April 1979)

General Work: Anon: £1.00; Anon: £10.00; Anon: £20.00; Anon: £40.00; Anon: £10.00; Anon: £30.00; Anon: £2.00; Anon (CYMRO): £12.00; Anon: £4.00; Anon (CYMRO): £20.00; Anon: £40.00; Anon (FAE - Aberdeen): £15.00; Anon: £15.00; Anon: £2.00.

Gift and Self Denial: Anon: £3.00.

Medical Work: Anon: £25.00.

Relief Fund: Anon: £15.00

Legacies

	£	p
B R Barney	100.00	
Miss V M Birch	25.00	
Miss L Callick	200.00	
Mrs B J Drew	30.00	
Mrs E M Hardy	100.00	
Miss E G Harmer	2,994.73	
Miss E M Hunt	100.00	
Mrs M M Powell	150.66	
R H Pulipaka Trust	479.03	
Miss A W Randall	6,250.00	
Mrs M G Reynolds	100.00	
Miss E K Richards	500.00	
Maggie Roberts	2,500.00	
Mrs A Webb	16.34	
Miss E M Wigner	750.00	
Miss E Wilkinson	150.00	

MISSIONARY MOVEMENTS

Arrivals

Miss B M Bond on 24 March from Jessore, Bangladesh.

Mr and Mrs J H West and family on 28 March from Darjeeling, India.

Rev E J and Mrs Westwood and family on 2 April from Curitiba, Brazil.

Miss D M Smith on 2 April from Hong Kong.

Rev D W and Mrs King and family on 4 April from Barisal, Bangladesh.

Rev K and Mrs Hodges and family on 9 April from Santo Antonio de Platina, Brazil.

Departures

Mr and Mrs P D Chandler on 26 March for Bolobo, Zaire.

Mr J Mellor on 27 March for Tondo, Zaire.

Miss D Osborne on 27 March for Bolobo, Zaire.

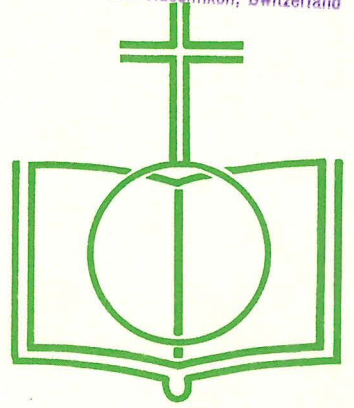
Miss G Hunter on 10 April for IME, Kimpese, Zaire.

Mrs J Mellor and two younger children on 24 April for Tondo, Zaire.

Miss M Hitchings on 24 April for Tondo, Zaire.



Barbara Askew, Chief Organizer and Programme Chairman at the Brighton Congress



AUGUST 1979
Price 10p

Missionary

HERALD

The magazine of the Baptist Missionary Society



NEW WORKER



IN BANGLADESH

Born in October 1955 in South Staffordshire, Clinton Bennett was brought up in the Church of England. In his early teens he started to attend the Baptist Sunday school at Lawrence, New South Wales, Australia, where he came to know the Lord in a

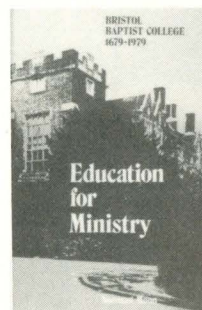
personal way and was baptized in October 1970. Leaving school at 16 he started work in the New South Wales Civil Service, Sydney, where he joined the Dulwich Hill Baptist Church.

Here he began to feel that he was being called into the ministry and, wanting nothing of it, he tried, like Jonah, to 'flee from the presence of the Lord'. Eighteen months and many thousands of miles later he found himself saying, 'Lord, let not my will but thine be done' as, in September 1974, from Fordhouses Baptist Church, Wolverhampton, he was accepted for training at the Northern Baptist College, Manchester.

Clinton graduated BA(Theol) from the university and says, 'It was a great joy for me personally when, last year, united with my parents for the first time in five years, Fordhouses hosted my service of ordination to the ministry. During my training I became aware of the urgent need for trained pastors in Bangladesh, but at first felt that my ministry would be in the UK and made no equation between this need and myself. Yet the more I thought and prayed about the situation in Bangladesh, the more I came to believe that this work was for me.'

Last month Clinton left for Bangladesh, via Australia, to serve there as a minister of the gospel and to use his knowledge of Islam in the difficult task of winning Muslims for Christ.

BOOK REVIEW



EDUCATION FOR MINISTRY

by Norman Moon

Published by Bristol Baptist College £3.00

This book has been published in celebration of the tercentenary of Bristol Baptist College. In 1679 an elder of the Broadmead church, Edward Terrill, resolved that he would leave a sum of money at his death to be used in support of a minister whose main task would be to train men for the Baptist ministry. From that humble beginning has grown the present Bristol Baptist College, the oldest surviving Free Church College.

In those early days dissenters were a persecuted people and denied a university education. Edward Terrill determined to overcome, in a measure, these frustrations to providing an educated ministry for the Baptist community. This book divides the 300 years into six periods and considers how the work of training men for the ministry, both at home and overseas, grew beyond the bequest of one man to the involvement of the denomination as a whole. It shows how the abilities of notable men were used by God to expand and broaden the work right up to the present day, when the College faces the challenge of a chapter of its history which is 'set in a period of almost dramatic social change'.

This is an interesting and readable account of the College's history, although in some places dates seem to obtrude. It shows what importance Baptists have always given to training men for mission at home and overseas.

AEE

MISSIONARY MOVEMENTS

Arrivals

Mrs S B Christine on 26 April from Jaciara, Brazil.

Rev N B McVicar on 30 April from short term of service in India.

Miss K Ince on 18 May from Pimu, Zaire.

Mr L Alexander on 18 May from Pimu, Zaire.

Miss B R McLean on 20 May from Lapsibot, Nepal.

Miss J Brown on 20 May from Amp Pipal, Nepal.

Departures

Rev G E Myhill on 3 May for Nova Londrina, Brazil.

Mrs L Hinchin on 3 May for Sao Paulo, Brazil.

Dr E J Marsh on 8 May for Berhampur, India.

Rev and Mrs P M Goodall on 9 May for Colombo, Sri Lanka.

Mrs S B Christine on 22 May for Jaciara, Brazil.

Death

In Worthing, on 12 May, Miss Hilda Katherine Halls, aged 91 (India Mission 1920-1951).

ACKNOWLEDGEMENTS

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General Work: Anon (Dyfed): £50.00; Anon (FAE Aberdeen): £10.00; Anon (Cymro): £10.00; Anon: £1.00; Anon: 50p; Anon: £5.00; Anon: £100.00; Anon: £7.00; Anon: £5.00; Anon (EMW): £5.00; Anon (April): £10.00.

Medical Work: Anon: £5.00; Anon: £50.00.

Nurses' Project: Anon: £10.00.

Legacies

	£	p
Mrs M M Allen	2,747.38	
Mrs V Baker	4,900.00	
Mrs M Champion	100.00	
Moses Davies	4,000.00	
Frank Illingworth	41.06	
Mrs R Summers	100.00	
Mrs H A Wragg	100.00	

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COMMENT

In this country practically no one stops to query if there will be an adequate supply of food in the shops. A poor harvest in these islands may put up the prices in the shops a little but it would not cut off the supply. With our affluence and our ability to earn foreign currency the world is our market and we can stock our deep freezers with food purchased far and wide.

However, with the steeply rising costs of fuel and fuel products even we may find the cost of food rising steeply and occasionally we might experience some anxiety. But this would in no way bring starvation to these shores for pressure would be brought to bear on employers and government to raise wages in order to maintain our standard of living.

'No man is an island'

Should this happen, then perhaps there are very few who would appreciate that this would adversely affect the poor in other countries, that it would be detrimental to those for whom hunger is an ever present reality. To maintain our standard of living would increase the cost of our manufactured goods which are needed in most third world countries and so inflation would be even greater in those places than at present. Further it is not within the power of most people overseas to demand increased wages to meet rising costs.

The Christian Medical Commission of the World Council of Churches has said, 'If we were to single out one concern that deserves maximum stress — especially during this International Year of the Child — it would be the matter of nutrition.

'As the year began, authorities such as the Food and Agriculture Organization and the World Food Council stated that the per-capita production of food in many parts of the world is dropping, and that the situation is likely to continue to be very serious, with local food shortages for some years to come.

'It is estimated that the number of people

suffering from chronic malnutrition has risen to 455 million. Children — the most at risk to fall victim to hunger and malnutrition — are the most vulnerable group among the chronically malnourished.

'It is well known that the average expectancy of life in many countries overseas is no more than 40 or 50 years of age. What is not so well known, however, is that these figures are what they are because of the high mortality rate among children especially among the under-fives. The major contributing factor, indeed the direct cause in the majority of these deaths, is malnutrition.

'A great deal can, and must, be done to break these patterns.' One of the ways is to help mothers to feed themselves better during their pregnancies for it has been shown conclusively that to do so gives an ability to their child, when it is born, to resist the infectious diseases of its early years.

This does not necessarily mean enabling the mothers to have more food in bulk, but to have a better balanced diet and to be prepared to use foods which perhaps are not traditional in their areas.

A joint effort

The task of the agricultural missionary, together with his medical colleague, is to persuade people to adopt better methods of hygiene, and better husbandry of the land. Together they consider the nutritional deficiencies that are present in the local diets and how to introduce items which will balance and supplement the normal fare.

This is a long-term task, for a people cannot be expected overnight to change habits which the centuries have given them. Patiently, lovingly, in the name of the Master who said, 'You give them something to eat' (Matthew 14:16) our colleagues are seeking, with the people of Zaire, India, Bangladesh and Brazil, to overcome tremendous difficulties and provide a nourishment which will satisfy the body and a food which will feed the soul.

TASK AT TONDO

Experimental set up to test solar panel

by Jack Norwood

Tondo, I am told, is a beautiful place; a wide, calm lake enclosed by palm tree woods. Its beauty is regrettably partial for the last article about Tondo in the *Missionary Herald* was headed 'Njala', the local word for hunger. John Mellor, the BMS agricultural missionary at Tondo, reported that deaths from malnutrition were a part of normal life in the area. He also warned us that the situation was likely to worsen. The people are dependent on food that they can buy, fish and game that they catch, and crops that they grow. Inflation and poverty are limiting their purchases; the forest and lakes are providing fewer resources as too much is demanded of them; agriculture is not expanding to meet the need. The situation at present is distressing.

In response, the BMS and Operation Agri are mounting a project to establish a chicken breeding station at Tondo. Chickens can add valuable protein to the diet of the people and will find most of their own food. The chickens will even eat the termites for a bonus. We have already helped to develop an incubator and brooder plant at CEDECO, Kimpese, about 500 miles down river, where Ian Pitkethly worked. At present CEDECO is now running without a BMS missionary although there is a Canadian Baptist, Allen Knight. The last figures I have, showed a hatch of 66,000 chicks in 1977. We must praise God for the progress at CEDECO and look to Him for guidance in the task at Tondo.

Conditions call for a new approach

But Tondo will be a more difficult task. There is no electricity and all the large incubators available are dependent on electricity. John Mellor has used small paraffin-fired incubators but these have not been very successful, due to the combined effects of a climate with both high humidity and high temperature. The incubators therefore need to be specially designed for the conditions.

When John was home on furlough late last year we had a 'think tank' on these problems,

out of which has emerged a design for a 200-egg incubator heated by a solar-water heater. This model is nearly finished and is on test at Southend. The temperature is controlled to within a degree and we are now working on the humidity. At the time of writing we have not yet hatched a chick but I hope we will have done by the time this article is published.

But even this incubator will only meet a small proportion of John's target. His need is to hatch thousands not hundreds. The next step is the Mark 2, a 2,000-egg model complete with fans and egg-turning gear. The eggs are set in trays that fit in racks, with a large slow-turning fan circulating the air. A large tank of water will warm the incoming air at night and cool it by day. We have found a church to adopt this project and during the summer the parts will be made in garages, home workshops and church halls.

Sharing out the work

This sort of do-it-yourself work may seem novel but missionaries have always been jacks-of-all-trades, engaging in building and engineering if necessary. Dr Bentley who sailed for Zaire in 1879 was described as a handyman as well as an explorer, scholar and missionary. He made an incubator. If this is part of a missionary's work then it is logical in these days of better communications for some of our handymen at home to share in the work. One advantage is that the information in libraries, and the advice of experts and firms, are both more accessible at home. I would not like to create the impression that amateur standards are sufficient. In some aspects professional specification is necessary, in other aspects it is a disadvantage. Western industrial methods are not always the best and simpler, hand-made articles are often more appropriate. We, and by that I mean my fellow Baptists and I, need to study these problems. The plans for Tondo hatchery illustrate our thinking.

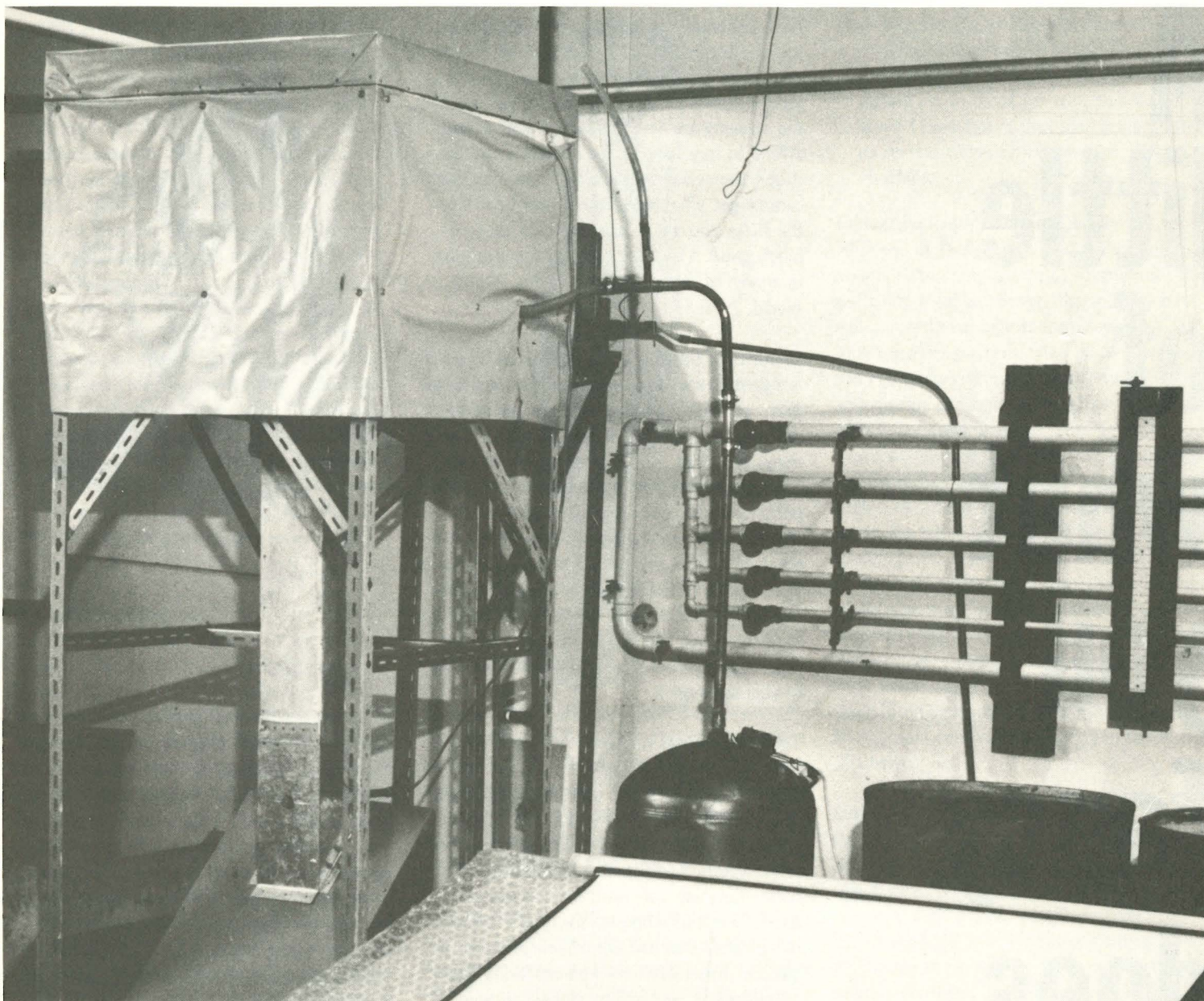
The plant will have two large solar-heat collectors that provide hot water which is

stored in a 200-gallon tank. This water is then circulated by gravity to the incubators and humidity correctors. Then we need a building about the size of a bungalow that will be constructed with locally made blocks. Into this go the tanks and incubators, and we will need to have large pipes because we have no pumps. If it rains for long periods then a wood-fired boiler, instead of the solar panels, will supply hot water. Electricity for the fans will come from a bank of solar cells. These are expensive so we can only afford a low wattage which is just sufficient for the normal operation of the incubators. Any additional current will come from a wood-fired, steam-engined generator to top up the batteries. Steam engines and gravity circulation are Victorian concepts. Solar cells and transistorized instruments will be the modern technology. We are choosing the most appropriate method, whatever its age or source.

A bumper hatch — or was it?

All this technical stuff should not conceal the very human aspirations behind this endeavour. In the middle of our cold winter Dale Long took the hatch off one of John's paraffin incubators in Tondo and counted 73 chicks. He was overjoyed, 73 chicks from 140 eggs. Dale is a young American volunteer who helped John Mellor. On this occasion he wrote, 'Praise the Lord, all done by prayer.' It certainly was a better hatch than normal.

I sat in my lounge in Southend watching 'Tomorrow's World', my feet on a fitted carpet, the boiler burning north sea gas. I thought of Dale and his efforts out there in Tondo and our situation here in England. There, is hunger; here, butter mountains: there, an energy famine; here, gas, electricity and oil in such plenty that we do not use it wisely. We have remote-controlled colour television. They have insufficient technology to hatch a reasonable number of chicks. Could I join with Dale in his prayer for better hatching? I admit to some dilemma. Can you have a crooked wall and pray that it will not fall? Surely you should knock it



down and pray for skill to erect it upright? Can you ask for God's blessing on a lame incubator when really a little of our technology is needed? Would the rich man in Luke 16 have been saved if he had prayed for Lazarus? These are questions that I intend to leave you to answer. My response was to change from being interested to being involved, and from being involved to being committed. Prayer moves men as well as mountains and I freely admit to being moved.

Solar water-heaters, solar cells and steam engines are methods of obtaining energy without importing expensive petrol and diesel. Zaire is one of those countries which has suffered most from the effects of oil prices. They cannot compete with wealthy nations for the oil that is available. Tondo is not the only place where we could help. When I met Brenda Earl, a BMS nurse on furlough from Lower Zaire, she told me that

at Pimu they would light a fire and put a pot on to heat water for sterilizing instruments. Apart from being inconvenient this must take valuable time. We with our central heating plants should be concerned about this. We then discussed the possibilities of solar water heating. She also told me that her diet was largely corned beef, sardines and local fruit, and that now there is no corned beef. If we look at other BMS stations we see similar problems over light and heat now that obtaining paraffin and diesel has become so difficult. These are but a few of the situations that the BMS is having to contend with in Zaire.

The Lord is pleased to use us

Tondo alone is going to take a lot of BMS resources in personnel, finance and time. Amongst the staff will be John and Rena Mellor, now in their ninth year and therefore experienced missionaries; Tata Loleka, the local headman whom John has recruited for

project foreman; Mark Pitkethly, a young BMS volunteer; and a Zairian staff of about eight local workers. In early 1980 I will join the team and hope to spend a year working on this and similar projects. Back home there will be a score or more of Operation Agri helpers making equipment and keeping us supplied with gear. And at the foundation of it all the Church will maintain its work with prayer and support. Thank you all for making this task possible.

When this incubator task is finished, it will be but one more step in the work of John Mellor's project. He has other ideas planned. But what will be the effect on the food situation? Looking at Zaire, let alone other countries, the problem seems too large. Tondo is a big job for us, but it is small compared with the problem. There was a similar situation in Galilee when a little was used to feed many. We serve the same Lord.

A little of what you fancy does you good

Well, probably it would if you were in the fortunate position of being able to choose your menu, but when your crops do not yield because of drought, when the fish in the streams are few and when you cannot afford to buy food at the market or in the shops, then you have no choice. You certainly cannot get what you fancy, and probably the little you get is not going to do you much good. This, of course, is the situation in many of the countries of the Third World.

In our own country most people know what is meant by a well balanced diet, and although there are many people who are concerned with the nutritional value of the food which they eat, yet our main problems are concerned with those who eat too much or perhaps those who earnestly seek a slim figure and starve themselves into illness. So great, in fact, is the variety of foods available that we can have the luxury of wide choice deciding, for example, whether we should for preference and for the benefit of our heart spread on our bread either animal fat or vegetable oils!

Television brings it home

It is surely very difficult for us in this country to understand what it means to be undernourished or malnourished. Statistics which tell us that 60% of the population in less developed countries is malnourished or badly fed, are too abstract for many to appreciate, but when we see on TV pictures of children wizened from lack of food, or swollen miserable children suffering from kwashiorkor, we realize it as a human problem which affects families like our own.

It must be realized that it is not only in times of famine or when families are driven from their homes as refugees that children suffer in this way, but for many years now wherever missionaries of our Society have been working such sad despondent children have been seen: for at best most people in underprivileged countries are living at starvation level and the slightest change in their circumstances, due to adverse weather conditions affecting their crops or illness diminishing their resistance, can precipitate conditions which unless treated may leave permanent disability or may even be fatal.

Prevention is still better than cure and many of such illnesses consequent upon malnutrition are preventable: to make this point clear, let us think of two severe conditions, one of which is tragically all too often seen in Bangladesh and the other condition more often seen in Zaire.



In Bangladesh it is estimated that there are perhaps one million blind people. Many of these need not be blind at all, especially the younger ones where smallpox and measles have caused scarring of the surface of the eye, a condition which could have been prevented by proper immunization. On the other hand, a considerable number of these cases of blindness in children are due to deficiency of Vitamin A during the vulnerable early years of life. This condition is known as xerophthalmia, when the clear surface of the eye becomes opaque, ulcers appear on the diseased tissue and blindness ensues.

Rice and lentils — little else

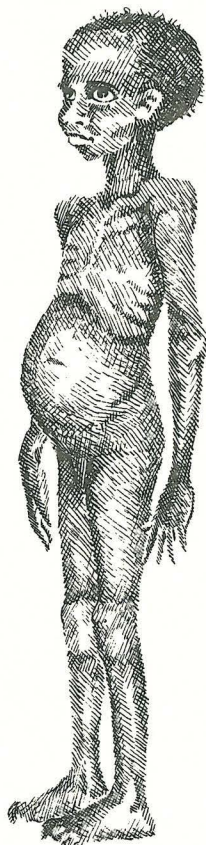
As has been rightly said, 'it is only in statistics that people go blind in their millions' and for each person who goes blind it is a personal tragedy of immeasurable significance. In Bangladesh for many blind children the future holds nothing but to beg for alms and swell the crowds of beggars thronging the airports and stations; for a girl there is certainly very little hope of marriage. Medical teams providing prophylactic Vitamin A to welfare clinics have greatly reduced the incidence of blindness, but this vitamin deficiency is only part of the general picture of malnutrition which manifests itself in many ways. How poverty stricken and lacking in nourishing food the village people of Bangladesh are, is reflected in the words of Sue Headlam of Chandraghona hospital as she visits people in their homes:

'They have nothing and are quite touched

that we've come to visit them in their little mud hut with its grass roof and a certain soft beauty of its own. And half understand as we tell them that we've come from the Christian hospital to bring them medical aid, teach them nutrition and tell them of Jesus who loves them and wants them to be whole. Only one room, mats to sleep on, a few cooking pots. All they possess. And their food is just as simple — rice and dahl (lentils) and vegetables. Rarely an egg, never a chicken (for it costs four days' wages) and occasionally fish. A month ago we received milk powder from the Salvation Army which we rationed out to the most needy. We gave each mother two cups of powdered milk to feed her child. Mita came to us weighing only 10½ lbs although she was three years old. In one week she gained seven ounces and now weighs 11 lbs.'

Pot-bellied but not fat

But the most tragic picture is of those, particularly in Africa, who suffer from kwashiorkor, a West African word meaning 'the red boy', so called because the skin of the sick child alters from the normal black or dark brown to become light brown or of a reddish hue: the alternative name for kwashiorkor is protein-calorie malnutrition which at once gives a clue to its cause. It occurs mainly in children who, after being weaned from breast feeding either have totally inadequate protein food or have some illness such as measles, which prevents them from benefiting from the food which is given to them. The pathetic figure of a child, motionless and unsmiling with lack-lustre pallid skin, with swollen face and body, is a picture which one cannot easily forget. He appears and is intensely miserable and unless he is treated adequately with high protein food and multivitamin supplement, he will die. Such are the most severe cases of malnutrition which are being seen not only



amongst the Angolan refugee population in the region of Lower Zaire, but increasingly in the capital city of Kinshasa where bad social conditions and the high price of food make it impossible for parents who may themselves be unemployed to care for their children as they would wish.

Not all are so ill as that, but thousands have chronic health and are more vulnerable to disease because of malnutrition. Let us think of what Georgina Mackenzie has to say as she works at Bolobo in Zaire:

'Our children's ward has been constantly full over the last months — children suffering from fevers, bronchitis and so on, but ALL of them suffering from malnutrition. Basic foods are hard to get and expensive. Some children appear quite fat at first glance and then you see that they have swollen stomachs caused by lack of protein in the diet. They are anaemic, they lack necessary vitamins and often stodgy carbohydrate is all they eat — if they are fortunate. The problem is an increasing one, not helped by the economic situation of the country. In July I drew up a plan, on paper, of nutritional rehabilitation, ie, not only of curing them whilst in hospital, but also of trying to ensure that they wouldn't fall back into the same state once they returned to their homes. This should involve a nutritious diet to overcome the initial malnutrition and then a gradual programme of teaching the mothers how

to use what is available to feed the child at home. But where to obtain the supplies? Letters to Oxfam were well received and passed on to UNICEF too, and just this week I have heard that they have granted us several tons of milk powder, fats and vitamins.'

Education in the name of Christ

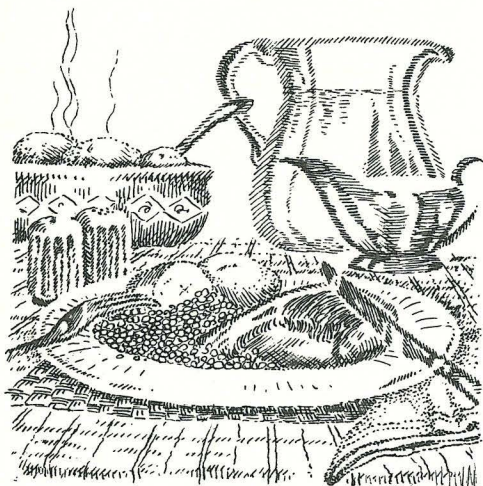
And so, in Bangladesh and Zaire, milk powder and other things to supplement the deficient diet are being distributed, but this can only be a short-term measure. The long-term programme must be of education; the evil triumvirate of malnutrition, poverty and disease can only be fought by a united effort between medical and agricultural resources aiming at community development and betterment. But you may ask, 'With such a vast need what success can we expect from the small resources of a missionary society?' Much the same has often been said of medical work: 'What contribution can be made with such limited resources?' Christian medical work does not seek to do everything — it cannot — but it can show how we think such work ought to be done. And so with work in agricultural projects and in nutrition, an example can be set in caring in the name of Christ.

Teaching new methods of agriculture, suggesting new ways of food preparation and introducing new kinds of food are tasks which need great patience and a willingness to work with people at village level. Old habits die hard and one cannot expect them to change their way of living and eating habits overnight, nor should one, for ideally the task of education is to show how the best use may be made of the food which they are able to grow, of the fish they are able to catch and the animals they are able to breed. This is the task of those who work with Operation Agri and in co-operation with medical teams one can visualize some progress being made.

Is this a vision which can never become a reality? It is certainly something to aim for and an obligation which is set upon those of us who are so favoured. As ever it is a question of money, personnel and the will to do what in Christ's name should be done.

To ponder

One last word, as you sit down to eat your balanced diet — your meat and two veg, with apple tart and custard to follow — reflect on the fact that it is estimated that an average Englishman consumes in one year the resources in food, energy and raw materials that must last an average Indian his lifetime.



Beetle For Burundi, Tra

by John and Brenda Chudley

Brrr brrr, brrr brrr. The telephone rings and I call out to John, 'That could be Stan Crees' (Equipment purchasing officer for Operation Agri). Sure enough it was. 'Stan here, John, there are some incubator parts that need to go air freight to Kinshasa for John Mellor. Can they please go with the landrover parts you have at your place?' 'No problem at all, Stan, we'll pick them up and get them put on the air waybill.' These items were duly flown out a few days later.

It is more than likely you are wondering who we are and what we are doing. We will try and explain a little of how we came to be involved with Operation Agri and mission throughout the world.

Go to the land I will show you

Back in 1972 the Lord clearly spoke to us and said He wanted us for service, to give up our home and take a step in faith. As we tried to obey this call He opened up the way for us to go for a short term with the World Evangelization Crusade to Gambia, West Africa.

We learnt to share, in a small way, what God has done for us. We spoke at the clinic, led Bible studies and were involved in practical things. John dealt with agricultural work and Brenda taught needlework and housekeeping. While doing these things we learnt a little about Africa, about its needs, its customs, its road conditions and its communications.

On our return to this country we were led to offer to the Africa Inland Mission and went to the Sudan with their 'Across' (Africa Committee for the Rehabilitation of Southern Sudan) programme. This was very different. No beach, for one thing! There we quickly learnt about broken down landrovers and how to put them right with no spares. Another problem was trying to get folk to change the batteries in their radio before they got too low. How could one get clean fuel and all the other things which heat, dust and frayed tempers conspired to frustrate? There were very few roads and in some parts none at all. Fuel was only

available in drums when it could be got up from Kenya on a plane which was scheduled to come twice a month. More often than not it was only once and frequently not at all. How important letters are at these times.

What next?

We really thank God for all the experiences we had out there. The months went by very quickly and we came home a little older, wiser, and greyer. What would God have us do next?

We tried to settle down but did not feel too happy. Gradually the Lord showed us what we had to do and why it had not been possible for us to return to the Sudan.

After we had been home some four months we received a call from Dr Bendor Samuels of Wycliffe, asking if we could find a good landrover. The Summer Institute of Linguistics had obtained permission to go into the Sudan and do linguistic work for which they required a vehicle. When we had found a vehicle it would need strengthening and extra parts fitted to it.

What a challenge this was and how excited we felt. Much searching uncovered a blue hard top. She was not a pretty sight but the mileage was low. We informed Wycliffe and got the go ahead. We towed her into our garden and began to expend much love and hard work on that vehicle. (Last year we saw it, still going strong, in Juba.)

It begins to snowball

We had barely finished it before Wycliffe said, 'Can you find us another?' The next one we found was grey and in a fair condition. She got the same treatment as the first. But as we finished these vehicles we were faced with the question of shipment. We knew little or nothing about shipping, about custom regulations, VAT, or Bills of Lading. Then one of those meetings took place which some would term chance, but we believe was planned by God. An 'Across' worker said, 'I know a fellow in a shipping office who will be happy to give you any help you



Ford Transit given by the Boys' Brigade for use in



Landrover for use in Bangladesh

Transit For Zaire



in Kinshasa



need.' So the vehicles were shipped with much prayer for their safe journey through Mombasa and up to Juba and, praise the Lord, they arrived without too many problems.

'Across' then wrote to us asking if we could obtain some spares and tyres for them? They also needed some replacement vehicles. Could we find some, prepare them and ship them with as little delay as possible?

No longer a spare-time job

These calls for help were coming quicker than we expected. It was obvious we could not continue to do this work in our spare time, working all evenings and weekends. If John gave up his job, how could we manage and would the work last? All sorts of problems came to mind. But we believed God was calling us to do this full time and we could trust Him.

When John left his employment his boss clearly did not think he would survive. 'You can always come back,' he said. Then Brenda left her part time post and we were really on our way. The little bedroom was turned into an office and equipped with a typewriter and filing cabinet. Unimatco Ltd was launched to supply and ship equipment overseas to missions and relief agencies. Then the letters began to come in. Africa Inland Mission (America) wrote requesting a landrover but adding that they only had £2,000. Could we find a really good vehicle, do it up, and ship it out? 'We need spares for our vehicle, can you send them out?' 'We need some Grundfos pumps for our wells at the hospital in Yemen.' 'Do you know anything about Ford generators?' 'We urgently need spares for Niger.' 'We require tractors for Gambia — washing machines for India — mowers for Yemen — gear boxes for Nepal! The letters kept coming in. Calls from Nairobi, Denmark, Holland and the States.

Workers together

We made visits to missionary societies in London. BMS Operation Agri needed some

parts, a secondhand landrover for CECO at Kimpese, Zaire, and spares for John Mellor at Tondo. We learnt about the Zaire Protestant Relief Agency, and the problem of clearing things through the port of Matadi, Zaire.

Coming up to date, we were very thrilled this year with two special vehicles. The first was a Ford Transit which Operation Agri asked us to get for David Stockley's work in Bangladesh. The second was a lovely yellow Ford transit for Kinshasa, Zaire, subscribed for by the Boys' Brigade Junior Section by means of their 1978 Christmas appeal. Brenda was particularly thrilled about the last vehicle because for many years she worked with the BB. Our prayer is that these two vehicles will be used greatly in the Lord's work.

Our trips to Africa have made us aware how important it is to get the right equipment for the particular country and the particular jobs. How important it is, too, to get the documentation right to avoid unnecessary delays and frustration. Of course, there are occasions when things go wrong. We were asked to find an ambulance landrover for BMS work at Dinajpur, Bangladesh. It was to be given by Tear Fund for village clinic and dispensary work. The vehicle had to be collected from Pilchers, near Brighton. On the way back the windscreen wipers broke down. Then the horn failed to function and lastly a tyre punctured! On another occasion we found a lovely Volkswagen Beetle for a missionary in Burundi. We had just collected it and were taking it for a service when BANG, the windscreen shattered only a few days before it was due to be shipped.

Two years ago we had quite an experience using a furniture removing van to collect a jungle buster and Massey Ferguson tractor from Norfolk and getting to the docks. This shipment was to Zaire for Operation Agri.

So we are privileged to take a share in the Lord's work overseas by finding, preparing and shipping equipment and vehicles to all parts to speed the work of the gospel.

HELPING FARMERS TO HELP THEMSELVES

by Allen Knight, working in Kimpese with the Canadian BMS

We bumped along in the landrover on the way to our destination some 12 miles out of Kimpese. In the back of the vehicle was our precious cargo; not a supply of vaccines or even a sick patient needing treatment, but three bits of wood and scrap metal. Not very precious, you may think, and it is true that the three items had been made from an old bicycle wheel, seed tin, oil drum, and pieces of wood and steel. But these three simple tools represented about £50 in money and a saving of many hours in someone's time and effort.

We were from the Community Development Centre (CEDECO) at Kimpese and had been invited by one of the village churches to demonstrate some of the small tools manufactured at the Centre. The church turned out to be a simple building made of boards produced in the local sawmill and with an earth floor. We were pleased to see

about 120 people gathered for the service, including some refugees from Angola.

Bread, wine and a groundnut sheller!

I had intended to demonstrate first the groundnut sheller, but immediately this presented a problem. With the machine on the floor it was impossible for everyone to see clearly how it worked. So I looked around for a table but, as in most village churches, there was only one, namely the communion table. The pastor quickly sensed my predicament and signalled to me that we could use the table if we protected it with some sacks. This we did and before long the machine stood on the communion table for all to see, and the folks eagerly awaited the demonstration.

A minute later the demonstration was over. One of our students had filled the machine to the correct level with unshelled groundnuts

and in just 60 seconds a mound of shells and nuts had collected underneath. I took a handful of the mixture and invited each person in the front row to look for broken nuts — they found none! In one minute the machine had shelled as many groundnuts as a woman with her fingers could do in 32 minutes — and not one broken grain. There was much applause!

Next we all trooped outside to continue the demonstrations in a nearby garden. First it was the turn of the wheel hoe. This consisted of a used bicycle wheel without its tyre, wooden handles and a choice of points, thus giving the tool a dual purpose. With the piece of steel five centimetres wide a furrow for seeding could be opened, while the attachment of the duckfoot point, 15-20 cms wide, made the hoe suitable for weeding.

One of the students demonstrated the use of the machine to open a furrow, after which the pastor's wife took a handful of the shelled groundnuts and quickly completed the seeding by hand. After seeding two rows, she herself took the machine and with little effort had soon covered over with soil the two rows of seed. In the villages most crops are seeded without rows which makes the task of weeding impossible with any other tool than the hand hoe. Again the folks gathered around were greatly impressed as they watched how the wheel hoe, fitted with the duckfoot, could weed in one day what would take six days with the usual hoe. More applause!

Music while you work

Last to be demonstrated was the maize planter. This consisted of a steel point attached to two boards of wood, with a seed hopper made from an old seed tin and a device to regulate the number of seeds per hole made from an old oil drum. Again, the machine had been put together from very basic materials but proved itself highly efficient. The audience watched intently as a student jabbed the tool into the soil with the boards open, then closed the handles and removed the point from the soil. As he moved



A groundnut sheller

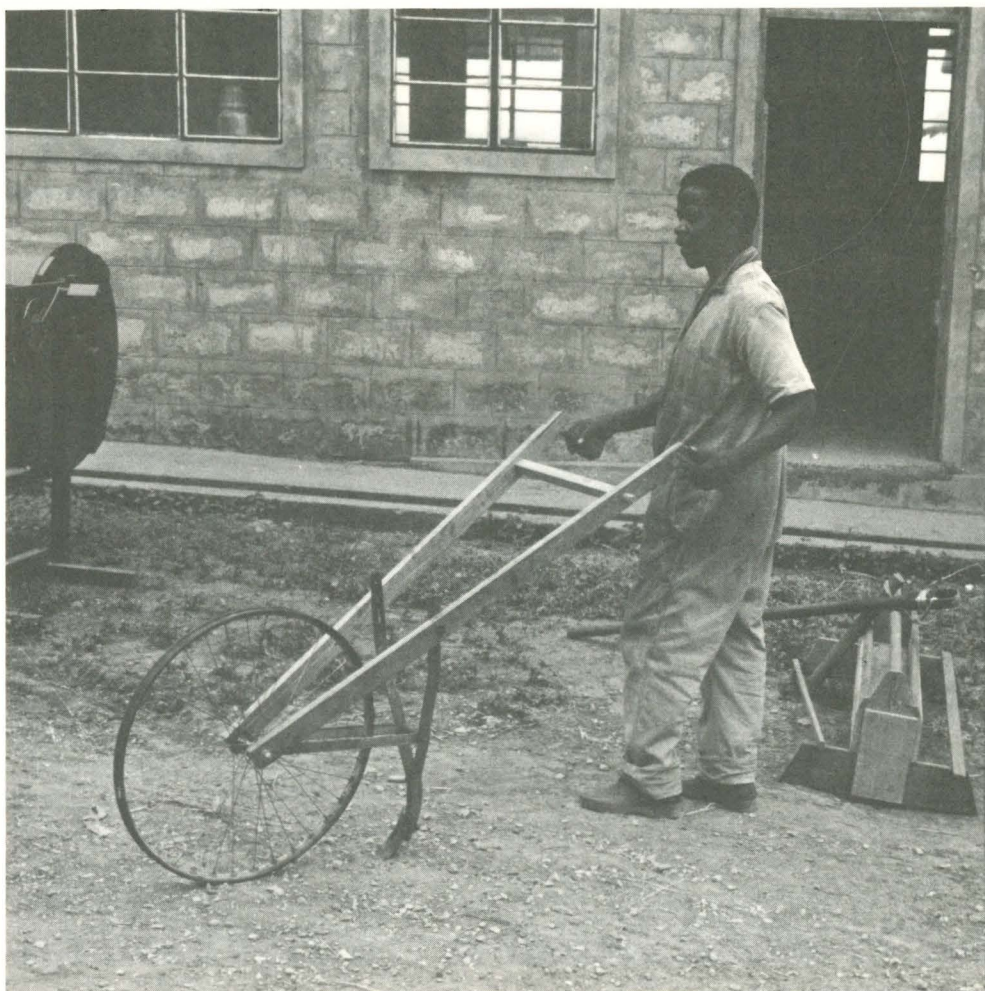
on to repeat the procedure he compressed the soil around the first seed to facilitate germination. All very easy! In fact this tool was so simple to operate that one of the deacons took up the machine, quickly learned the stages involved and invented a rhythmic song to accompany the procedure: 'Open, jab, close, lift: open, jab, close, lift.' Before long the whole congregation were joining in and clapping their hands — work had never been so enjoyable!

Back to the church we went where the pastor announced with excitement that the occasion called for a hymn of thanksgiving to God: *Nki a matondo tu vana* — 'What great thanks we must give to the Lord for all His gifts to us.' The pastor remarked that this was the first time that anyone had cared enough for them to come and show them how farm work could be made easier with these tools. There was great rejoicing among the people that day.

You might well have expected that at the Centre the following day there would have been a crowd of people from that village placing orders for the simple tools. But rarely does it work that way in practice. The groundnut sheller costs about £20, the wheel hoe £15 and the maize planter £12 (£16 with a fertilizer attachment). When a family's total income is only £40-£50 a year, how can they be expected to use half of their total annual income to purchase even one machine?

Instant buying is a rare occasion

Obviously it would be preferable for village people to learn to make these machines themselves, or at least most of the component parts. Perhaps a subsidy for a period of two or three years might be justified, especially where the machines were to be used by communities or churches. But, for the moment, demonstrations must be repeated two or three times and the new technology must be talked over at length, even figuring in the pastor's sermons. Perhaps two years after a demonstration the first villager will appear with a request for one or more of the



small tools. Miracles do happen, however, and when our Director, Citizen Mbula, had completed a demonstration of the tools at a church conference at Ngombe Lutete, the church there bought all the tools that had been demonstrated that day. Praise God!

Going back to the time of the Centre's beginnings in 1966, the Lord had clearly shown us even then that we had to include Appropriate Technology as one of the departments of CEDECO. Not one penny has been received from groups either inside or outside Zaire for developing the small tools programme. We recognize that the seminar on small tools held at CEDECO in 1974 was subsidized, but the development of the section has taken place using profits from the chickens, gardens and nurseries. CEDECO also acknowledges the contribution of Ian Pitkethly in developing the hatchery and indeed the entire poultry programme, with the loyal backing of Operation Agri. In order to subsidize the small tools programme, electric incubators with a capacity of 2,000 eggs are manufactured and sold at a profit and the profits are also used from the sale of garden seeds which are imported and packaged by students at CEDECO. In this way we carry on the Lord's work. Further, the involvement of US AID in the programme

has made possible the appointment of Mr Buckley Lai as technical adviser.

Some of the recent developments include animal traction, a rice thresher powered by a foot pedal and nylon rope, and a wheelbarrow using poles from the forest with a wooden wheel and axle, the wheel being protected by a band of a used tyre. Not long ago 20 maize shellers were sent to a project in North Shaba Province. CEDECO does not anticipate building a large central factory for the development of the programme; rather it is hoped that small village factories will be set up where most of the components of the tools will be made, leaving only some of the more difficult elements to be made at CEDECO.

Big stick days are gone

Certainly the bottleneck in the programme at present is in getting the people to use the tools. It is no easy matter to make the village people aware that these new tools exist and furthermore to convince them of their worth. CEDECO does not believe in imposing new methods and new technology using the big stick of the colonial era. Rather the methods of Christ show us that we must

continued overleaf

HELPING FARMERS TO HELP THEMSELVES

continued from previous page



A simple irrigation pump

have much patience in dealing with the village people and their traditional ways of farming. When villagers do not immediately accept what we have to offer, this is no justification for referring to them as lazy or inconsiderate of their wives.

What is interesting in the programme is the fact that it is the men who are the first to use the small tools, even tho' the women are the ones who actually do all the gardening. This has also been true of CEDECO's chicks, insecticides and fertilizers. Show a man that there is money to be made through gardening, small tools, fertilizers, composting and farming on the contour, and within months, you will find that the new ways of farming have quickly spread. In Angola, the introduction of the plough and oxen, and their use not just in turning over the soil but also in ridging and weeding, have made it possible for women to be released from the drudgery of the hoe and thus give their priority to the home and production of food in their gardens.

All part of the gospel

Appropriate or Intermediate Technology has been accepted by the Church of Christ in Zaire as one of the departments of the church. Furthermore CEDECO has

been accepted as a model to follow in the introduction of other community development projects in Zaire whether under the church or secular agencies. We have shown that it is not necessary to spend millions of pounds in building a centre. Likewise it is not necessary to spend hundreds of pounds in training someone to return to his village and pass on to his neighbours the tools, seeds and new equipment that he has learnt to make and use. At present, Angolan refugees are being trained in the manufacture and use of the new tools and Tata João Baptiste is already a competent and skilled carpenter and iron worker. When the day comes that these refugees can return to their homeland, several workshops could be set up immediately in that country.

There are those who attempt to convince us that the small tools programme, like the chickens, garden seeds and grafted fruit trees, is not a part of evangelism and hence is not justified as an outreach of the church. I look at our soil conservation programme, the garden and seed programme and likewise the small tools programme, not as baits to bring men and women into the fellowship of the church, but as dramatic proclamations in themselves of the gospel of Christ. God surely cares for the poor, the under-privileged,

the despised and rejected of society, the refugees, the malnourished and those who are crushed by the burdens of debt. The Church of Jesus Christ, then, does not dare to neglect the peasant farmer any longer. Given the necessary motivation and equipment, and the realization of what he can become as a child of God, as a provider for his family and as a steward of what the Lord has placed in his hands, the peasant farmer, too, can become an efficient producer of food and a pillar of the local church.

Good things are for sharing

In the village of Kumbi, about 15 miles from CEDECO, the refugees who in 1976 came back to Zaire from Angola are providing food for the new refugees who continue to come over the border, fleeing from tyranny, guns and slave labour. This food is being produced in part using tools that CEDECO has provided. Pastor Carlos, a Methodist pastor from Angola and himself a refugee, is an important member of the extension team of the Centre. He has already recruited four students who have been trained at CEDECO in the use of small tools, gardening, poultry and soil conservation. When the refugees return to their own country, it is anticipated that they will take with them some of the new methods of agriculture — the small tools, garden seeds and fertilizers — to help their fellow villagers who have not had the opportunity to learn these new ways of farming.

Citizen Mbula, Director of CEDECO and himself a student of Ian Pitkethly, has remarked how at Kumbi the Christians are reaching out to help those who are not Christians, and Angolan refugees are involved in passing on the new technology to their Zairian friends and neighbours. If we are followers of Christ, then the new ideas, the small tools, chickens, fertilizers, seeds, etc, cannot be kept for ourselves. We must pass them on with the prayer in our hearts that something of the love of Christ may be passed on with them. Surely the Lord has done wonderful things for us at CEDECO for which we are glad.

WHITE DUCK FENDS FOR ITSELF

Earlier in the year Brazil missionaries, John and Valerie Fumage, left their work at Pato Branco (White Duck) in capable hands and moved on to a new work, still in the South West Association of Paraná, at Dois Vizinhos (Two Neighbours). About the church at Pato Branco, John writes:

'By the time BMS missionaries arrived in Pato Branco in 1971, a weak lay-led work in the town had largely crumbled. When we came in 1973 our first task was to try and secure what little remained of this earlier work. Our principal inheritance was the shell of a building in one of the town's housing areas. We set to work painting this and started on a programme of vigorous evangelism. There were no instant results but slow, solid progress was made.

'Then a building in the town centre was obtained and a further front of the work was opened which over the years has proved the more fruitful. Also about this time we were joined by a full-time lay worker, Antonio Ari dos Santos. This meant that the work progressed more rapidly and, in addition, I was able to give some time to the other churches in the area in helping to build up a strong, though small, association. In this I worked alongside Frank Vaughan at Francisco Beltrão and Keith Hodges in Guarapuava, both of whom later moved to new fields of endeavour.



Baptism at Pato Branco

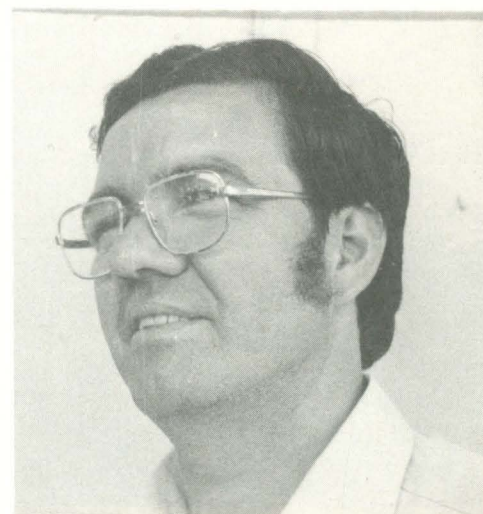
'Meanwhile the work in Pato Branco continued to progress and much literature was distributed. Eventually it became clear that more than this was needed and, with the help of "Feed the Minds", we opened a Christian bookshop. Since the time when we first came to this difficult area of the South West, the tempo has quickened somewhat and we rejoiced to see five people baptized on 11 February this year. There is also a Boys' Brigade at Pato Branco which is the first company in Brazil, the first in South America and the first Portuguese-speaking company in the world.

'By invitation of the South West Association we now find ourselves in a new situation in

Dois Vizinhos, and are attempting to open up a congregation in this strategic town. In Pato Branco the work continues under the leadership of Antonio Ari dos Santos, who is himself the fruit of BMS work. He was converted at Guarapuava under the ministry of David Martin, now the Young People's Secretary of the BMS. To date, the congregation in Pato Branco has 28 members and a number of preaching points in the region. At the suggestion of the Association it is soon to be organized as a church, which will be wholly self-supporting and fully co-operating in the work of the Baptist Convention, thus fulfilling BMS strategy in Brazil.'



Members and congregation of Pato Branco church



Antonio Ari dos Santos

THE MISSIONARY TRADITION AT BRISTOL BAPTIST COLLEGE

by Norman Moon, senior tutor and librarian at the College

As the College celebrates the 300th anniversary of its foundation in 1679, we are mindful of the 1400 students who have served the cause of Christ throughout the world in 35 countries. This includes 170 who have worked with the Baptist Missionary Society.

Men at the foundations

Four of the 13 men who founded the BMS in 1792 were educated at the College — John Sutcliff, Samuel Pearce, Thomas Blundel and William Staughton. The spiritual awakening that created the Society in Northamptonshire owed much to the evangelical Calvinism which had marked the life of the churches in the West Country and of successive Principals of Bristol College: Bernard Foskett, Hugh Evans and Caleb Evans, who said at his ordination in 1767 —

‘I receive this glorious, heart-cheering doctrine as well worthy of all acceptance.’ Dr John Ryland went to Bristol in the year that Carey sailed for India and he, with Andrew Fuller and John Sutcliff, ‘held the ropes’. As Principal of Bristol College, Ryland was in a position to provide able and evangelical ministers to serve the Mission.

A succession of scholarly men from Bristol led the College at Serampore beginning with Joshua Marshman and then William Yates, both of whom brought distinguished gifts as Bible translators. When William Ward was on furlough in 1821 he came to the College in search of someone to assist in the work at Serampore. As he met our students in the common room his approving eye fell on a Scot, John Mack. After further studies at the University of Edinburgh, Mack became Professor at Serampore, and published scientific works in Bengali.

Others of Ryland’s men pioneered evangelistic work in India, Ceylon, Burma and Java. Among them were second generation missionaries: William, son of Samuel Pearce, and Eustace, nephew of William Carey. William Robinson, from Sutcliff’s church at Olney, heard the call to missionary service through the visit of a missionary student, John Chamberlain. Robinson served first in India then Bhutan (whence in 1974 the College received a student) and then for many years in Java and Sumatra. He completed his service — 47 years in all — at Calcutta and then Dacca. Descendents of William

Robinson who have served the Society in this century are J D Raw (India) and his son, W Murray Raw, last year’s Chairman.

Setting the captives free

In response to the disquieting reports that were coming from the West Indies concerning the way Baptist churches were being repressed by the planters, Ryland, having consulted with William Wilberforce, encouraged several of his men to serve in the island. John Rowe and James Coultard and Thomas Burchell went in succession. Burchell, along with William Knibb, was engaged in the conflict with the white slave owners for the liberation of the slaves. When Calabar Baptist College was founded in Jamaica in 1844, Joshua Tinson became the first Principal. He was succeeded through the years by a number of other Bristol men including Ernest Price, David Davies and Keith Tucker.

Bristol men also had quite a significant share in the development of the work in China. J S Whitewright, Dr Evan Morgan, Samuel Couling, E C Nickalls, E W Burt and Frank Madeley between them gave over 230 years of service. In this century their work was



The College on its present site



The College chapel

continued by many others, notably, H R Williamson, H H Rowley and Ernest Madge, but Thomas Underwood and his wife were martyred in the Boxer Rebellion in 1900, after only four years in China. One of the most notable missionaries from Bristol was George Grenfell who came from the Heneage Street Church in Birmingham. The story of his exploits in Africa, in charting the course of the Congo river in his steamship 'The Peace' and laying the foundation for the chain of mission stations along it, is now well known. For this work he received the Founders' Gold Medal of the Royal Geographical Society and the Belgian Order of Leopold (Chevalier). His compass and his charts are among the many exhibits in the missionary display at the College today. A continuing succession of men from Bristol followed him, many of whom died very soon after beginning their work, on account of the treacherous climate, but others were spared to serve for many years.

Work in lesser known fields, sponsored by the BMS in Victorian times, includes Italy, where John Wall spent his life as an evangelist, and Japan where Dr George Eaves served for a decade.

Many have played a part

Through the years a succession of Bristol men have taken their place with others from

the other British Colleges in the service of the BMS including, in the more recent decades, work in Brazil. Within the life of the College, support for colleagues who have responded to the call for overseas mission has been continuously maintained through the prayer meetings held by the students, which have been a notable feature of College life. For more than 100 years the students also have been responsible for fostering interest in the BMS in village churches through the College and Villages Missionary Auxiliary, which raises several hundreds of pounds each year.

Others who have 'held the ropes' include six secretaries of the Society, also George Hawker, Grenfell's friend and biographer who, as minister of Camden Road church, London, built up the outstanding missionary tradition.

Gwenyth Hubble came from the Mission House to College in 1937 and became, later, Principal of Carey Hall. Here for 15 years following the Second World War, she exercised a profound influence on the minds and spirits of a generation of women dedicated to serve the World Church.

Three missionaries who have died recently exemplified the continuing missionary tradition of this College. Eric Sutton Smith

worked first with the Mission in China and then, after a period as Chaplain at Eltham College, served in Sri Lanka. Harold Nicklin and Arthur Selwood gave long service in India and Bangladesh.

Thus throughout the years the succession of Bristol men have taken their place with others from the other colleges in mission overseas. Nowadays a number serve first in pastorates in this country, some for many years; Peter Goodall recently left for service in Sri Lanka. It has also been an enrichment to the College to receive several students from the field who have come to study in Bristol; among them is Martin Adhikary who recently completed his course and has now returned to his native Bangladesh.

The work goes on

The College, the churches and the Missionary Society rejoice in the vision of Edward Terrill who, in 1679, provided for the education of ministers, happily expended to serve the world in a way he could scarcely have dreamed possible. Thanks to the continuing support of succeeding generations in our churches, men and women have been prepared for mission at home and overseas. Future generations will benefit from the Terrill Tercentenary Fund now being raised to help those not receiving educational awards.



A BOAT FOR THE LORD



Bangladesh is a country of innumerable rivers and streams. These waterways present a problem to anyone wishing to take the gospel to the people of Bangladesh. But a group of young Christians have come up with a solution to the problem. They have pooled their resources and bought a small boat.

Now they get about the country much more easily and share the Good News of Jesus Christ with the people of Bangladesh through literature provided by the Bible Societies.

The young coxswain skilfully manoeuvres the boat among the many other craft plying the busy rivers. Now and again he will draw alongside another vessel to enable his colleagues to distribute portions of Scripture and talk about their Lord.

The photographs show two boats awaiting the team's visit and one of the young men giving out literature as he steps momentarily on to a neighbouring vessel.

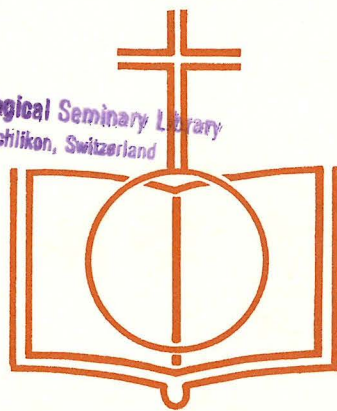
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Missionary

HERALD

The magazine of the Baptist Missionary Society

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SEPTEMBER 1979
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Mother and child from the Kond Hills

NEW WORKERS IN ZAIRE



Listening to the February prayer tape of the BMS alerted **Brian Tucker** to the need for a temporary replacement for David Norkett, on furlough from Yakusu, and prompted him to offer his services.

Brian has been minister of the Baptist church in the Lancashire cotton town of Leigh and in the inner city district of Moss Side in Manchester. Since 1974 his pastorate has been in the Wolverhampton suburb of Fordhouses where the church has generously given him the necessary leave of absence for this step.

Missionary service runs on both sides of his family. His aunt, Miss Dorothy Belham, gave a lifetime to the BMS in India, and his late father, Keith, served ten years as principal of Calabar College, Jamaica — where Brian met his wife, Helen.

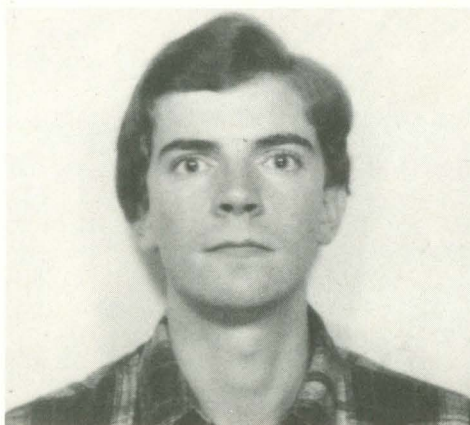
When Brian leaves for Zaire this month, Helen and the three school-age children will be staying behind, and look forward to a reunion in July next year.

Martin Staple's home church is College Road Baptist, Harrow, where he has been in membership since 1974. He first came to know the Lord and was baptized at Llanishen, Cardiff.

In 1976 Martin went to Christ's College, Cambridge, to read modern and medieval languages, little suspecting that within months of taking his degree in German and Norwegian, he would be teaching English, through French, in Zaire! While at Cambridge, he benefited greatly from fellowship with other Christians, and especially through the work of the Robert Hall Society.

It was the experience of teaching English at language courses in Austria during university vacations which first led Martin to contemplate doing this sort of work for a couple of years after graduation. Then, while at a student conference on 'Mission', he learnt of the great need for Christian English teachers in CBFZ schools in Zaire, and consequently felt challenged to offer to the BMS to serve a 'short-service commitment' in that country.

Martin graduated from Cambridge in June, then spent a month on a course in the teaching of English as a foreign language, followed by a month in Belgium brushing up his French. This month he leaves for Zaire to begin his work at Upoto.



NEWS IN BRIEF



IYC

The Children's Day Service in connection with the International Year of the Child at St Mary's Baptist Church, Norwich, included five scenes of mime and dialogue. Two scenes were biblical, the others showed the work of Christians for children: Shaftesbury and Barnardo in London, Gladys Aylward in China and Helen Keller with Anne Sullivan. Round the wall were friezes of British life, made by the Sunday school, which the church will send to Valerie Hamilton in Bangladesh in the hope of receiving one in exchange from there. Also there were displays of the work of various young people's organizations, showing how the church serves them and how they serve others. Two brief interviews were given, one by a university student about a camp run by Christian students for deprived children, and the other by the lady who organizes the BMS working party that sends garments to children in Zaire. For good measure the infant son of a Nigerian couple, studying in Britain, was dedicated.

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Editor

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Enquiries about service to:

Rev (Mrs) A W Thomas

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are available depicting our work

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support work are always available to offer
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At the recent Brighton Congress of the European Baptist Federation, one study group questioned European participation in overseas church and mission work. It pointed out that for more than a century many Christians from Europe have gone out into the world in response to Christ's call to make all nations his disciples. The initiative was sometimes taken by individuals but mostly by churches as they became conscious of their missionary responsibility.

In Europe, Baptists brought manpower and resources together in the formation of several societies through which they embarked on an extensive programme of missionary activities. As a result a multitude of educational and medical institutions have come into being.

The end of the beginning

This pioneering stage of mission came to an end when organized churches emerged from the early preaching stations. Yet in spite of formal independence the younger churches have remained heavily dependent upon foreign personnel and finance.

This relationship reflects the economic inequalities between the nations concerned whereas real partnership calls for equivalency and mutuality.

Further, the group felt, that being a missionary church implied more than sending out people to far countries. The church needs also to be a living and missionary community on its own doorstep. Participation in overseas missionary work should go hand in hand with a real concern for mission in one's own country.

A challenge to every Baptist

As a result of their deliberations this group wished to challenge every Baptist and every Baptist church to respond to the great commission of our Lord 'to go into all the world and preach the gospel to every creature'.

This would mean that we began at home and then reached out beyond. They recommended joint action for mission on the European continent and overseas, and they wished to emphasize that though qualified and committed people, together with financial help, were still needed overseas, the basis on which this is sought and used must be by mutual agreement between partners.

It is interesting to note that this, in fact, has been the policy of the BMS for many years. We send missionaries nowhere without an invitation from the Church of that country to do so. It is the Church in that land which says where their help would be most effective and, in consultation with the BMS, where each missionary should be stationed. Likewise it is the Church, in each case, who decides which schemes should take priority in grant aid and then invites the Society to lend its support to such priorities. A partnership of equality and mutuality.

3WI

All who are interested in the Third World and what the West can do to help will find the Third World First's bi-monthly newspaper helpful as it has details of what others are doing. It also has a calendar of coming events concerned with bringing help to the oppressed and the exploited. It can be obtained from: Third World First, 232 Cowley Road, Oxford.

'HILLS OF THE NORTH...'

by Stanley Mudd,
Assistant Overseas Secretary

Listening to Dr Stanley Thomas, many years ago, give a deputation address on his work, I was much relieved to hear him say, 'Never mind about "Udayagiri" for the moment, that's rather a difficult word to pronounce. Let's call the place where I work the "Kond Hills"'. I'm sure you'll remember that better.' And so I did, of course, not simply because the name is easier to pronounce, but because he then gave us a picture of the place and the people — the whole setting for the work of the hospital.

But because missionaries lived and live there, because the hospital and school are there, 'Udayagiri' comes into missionary news a

good deal, and we are in danger of forgetting that its importance lies in its being a major town of an area and the administrative centre for a large and important section of the Cuttack diocese of the Church of North India (CNI).

Shades of green

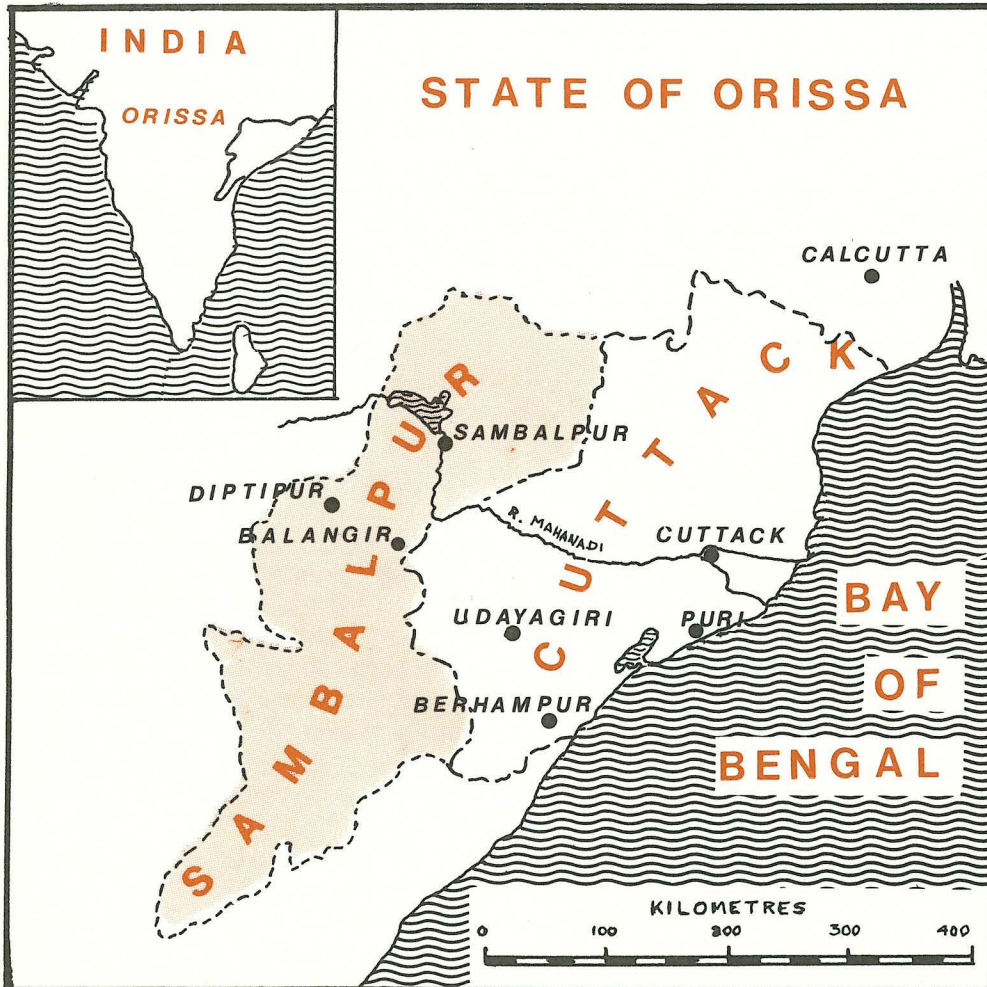
On my CNI map, Cuttack diocese is coloured uniformly green. It covers an area about half that of the State of Orissa and is a useful indication of the area of jurisdiction of the Bishop of Cuttack over the CNI churches of the diocese. However, I cannot help feeling that the map would be more helpful if it left white the areas where there are almost

no CNI churches and was coloured more heavily in those places where the churches are greater in number. We should then find the map to be almost white to the north of Cuttack but shading into pale green as we approached Puri, some 60 or 70 miles south of Cuttack. The green would become darker still north-west of Berhampur and at its darkest due west, where there are the biggest two of the four 'Pastorate Unions' (administrative units of the diocese) with about 300 churches. These are almost all in the Kond Hills and the members are mostly Kond people.

They are a hill people and a tribal people — and that says a lot to anyone who knows India. Without necessarily knowing the area one might make a guess that they are ethnically distinct from the people of the plains; that mostly they are or have been animist in religion and have many distinctive cultural customs; that they are fiercely independent and suspicious of anyone and anything that seems likely to interfere with their way of life. All this is true of the Kui people, and it is a miracle of God's grace that they have in such large numbers accepted Christ. It is surprising, too, that the majority agreed to enter the Church of North India, though Cuttack must seem a long way off — an unfamiliar city — and the CNI headquarters in Delhi, almost 1,000 miles away, even more remote to this group of churches on the very edge of CNI territory.

Maintaining an identity

I have described the people as independent and suspicious of change, but change is coming whether they like it or not. Roads have been and are being built through what used to be thick jungle — indeed, the jungle is still thick in many places. On a drive up from the plains to Udayagiri it is normal to see monkeys on or near the road. Victims of bear maulings still come to the hospital from time to time and snakes of all kinds are still abundant, but bus services are more





Sunlight and shadow over Udayagiri, Kond Hills

frequent and regular than they used to be and the Kond people, perhaps with the knowledge that they may have been driven from the more fertile plains many hundreds of years ago and found refuge in the hills, certainly with the realization that they face in the Oriyans of the plains a richer people with a more dominant culture, are anxious to maintain their identity — an identity closely bound up with their language.

If you go to the Kond Hills and announce yourself as a British Baptist you will get an immediate welcome. This is not simply because missionaries have served the people in the hospital and in the schools, as evangelists and as church workers, but because they identify themselves with the people who learned, spoke and wrote their language, translated the Scriptures, and travelled many miles by land rover and on foot to remote villages, to such good effect that the work of evangelism goes on today. That is why Delhi is very interested in the Kond Hills. Any apologist for the CNI would like to point to its achievements in

many different spheres, but especially in evangelism and church growth, and the CNI synod has promised grants for additional pastors and evangelists if a diocese can produce evidence of expansion. Not many dioceses can do this, but Cuttack diocese is one that can and they have received, and are making use of, the special grant, and the Church continues to grow. Church growth, of course, presents its own problems, but the Kui people are very proud of their hospital and of their High School, and fully conscious of the fact that they are a very big proportion of the Christian Church in Orissa.

Making the break

And yet I would say they are not yet fully awake to their own responsibilities. The CNI is trying to make the local churches independent of foreign help in the pastoral and evangelistic ministry of the church. It is a hard thing to ask of desperately poor people, but other churches in other parts — equally poor — are independent of overseas aid. Giving has more than doubled in the area in the last five years, but still it does not

represent the price of one cup of tea per fortnight per member — not too much even for the very poor. This is based on statistics which the Pastorate Unions themselves provide, but there may be, and probably is, giving which is not included in these figures. Certainly the people have generously shared their knowledge of salvation through Christ and the fruit of that sharing is seen in the figures for church growth — figures unmatched in any other diocese in the Church of North India.

There are problems ahead for the Kui Church. It is uncertain that the Church will remain united. Their desire for overseas help partly in money, but mostly in personnel, may make them overlook or undervalue their own resources or help which can come from other parts of the CNI or even their own diocese, but one thing they have not undervalued, and that is the gospel. In spite of its strains and stresses the Kui Church is a live Church and an example and inspiration to the whole of the CNI.

THE HILL GOD IS BANISHED

by Barbara Boal, ex-missionary at Udayagiri;
now a tutor at St Andrew's Hall, Selly Oak

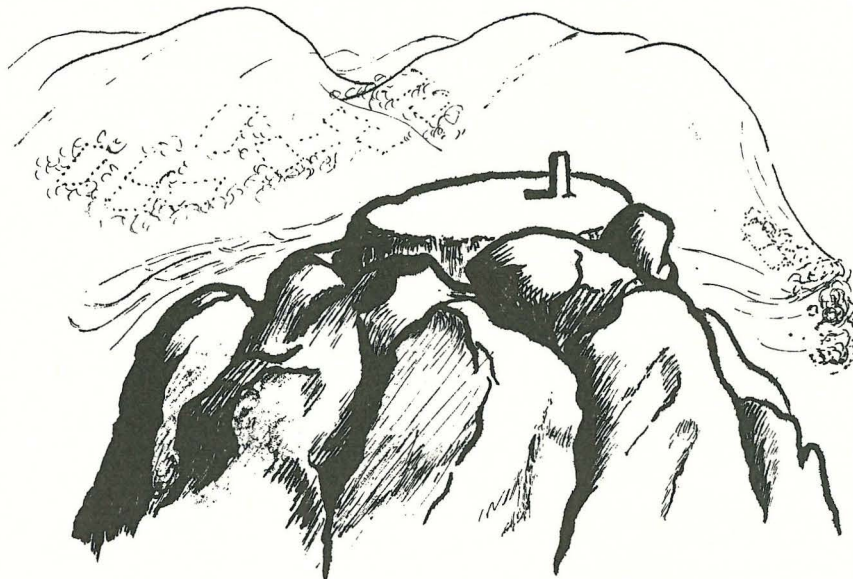
'Oooh!' lamented a village elder, 'We sent you away a teenager and you've come back an old woman!' I was revisiting the Kond Hills after 12 years' absence and there were changes on both sides!

For me the changes started when I crossed the rushing stream between our bungalow and the Moorshead Memorial Christian Hospital. It flows from a most successful government irrigation scheme a mile further up-valley and provides two paddy harvests per year where previously there was parched land. This was symbolic of a number of other improvements: electricity to Udayagiri, more schools, better roads and several buses.

But we will confine ourselves to one particular area: the wilder south-west hills where whole villages of Konds, often several days' walk from bus communications, are asking for Christian instruction. Ten years ago I wrote: 'Within a background of Kond traditional life and thought upwards of 200 Christian congregations meet regularly for worship, and in many more villages small groups of committed learners look toward baptism and the formation of their local churches.' That sentences can be repeated today with one great difference: we must replace the 200 by 300 — and that will be too few by the time you read these words.

Come out to meet them

First of all we revisited a remote village, the people of which I had last seen as new Christians 12 years ago. Then, not one of them could read. Their Scripture knowledge was minimal and was confused with 'keeping the new laws' concerning liquor-drinking and taking a second wife. Formal intellectualized answering of questions was so different from their previous experienced form of traditional religion as to seem quite irrelevant. What they, and similar new Christian communities, kept affirming was the quite unsolicited and totally astonishing good news for them: 'God is with us! He's no longer far off,



The threshing floor chisled from the old site for human sacrifices

unknown. He stays with us now!' And: 'We can pray to Him anywhere — at home, in the fields, even in the dangerous jungled hills.' God had made Himself known to them, as to the Hebrews in the hill-wilderness of Sinai, as Salvation-Presence.

The headman there had three wives. Plurality of wives is permitted in the Kui Church if they were established before becoming 'learners', so all four had been baptized together to give none precedence. That headman had been one of the least able to answer questions on his faith. Twelve years later as the drummers led us over the rocky pass, I was agog to see how he had fared. That village is set in an amphitheatre of high hills. Right at the level centre is a great bastion of rocks. The little thatched church is set on the narrow ridge linking this to the village. That great volcanic jumble of upreared rocks was their ancient site for human sacrifice to the Earth Goddess (more recently replaced by buffalo-substitutes). They had abandoned the sacrifice only when they became Christian learners.

Faith produces works

But now an amazing thing had happened. That headman felt that 'for the true God's sake' he personally must remove all that symbolized these former sacrifices. So, using only a crowbar, he had produced, after three or four years of patient chipping, a wide, flat platform about 8ft below the former sacrificial level. Our visit was in the harvest season and this rock-platform was in use as a threshing floor. We ate our midday rice up there, gazing out from the high platform which nevertheless was below ground 12 years ago — he had left one stark pillar to prove it. Yet this was the man who nearly was not baptized because he could not answer the questions properly!

Last time I was there the untouched jungle came right down to the foot tracks. Now there are numbers of hill plots where brilliant yellow mustard or other crops are growing for food or cash crops. I remarked on it. 'Oh yes,' they said, 'You see, we're no longer afraid of the Hill God's power.'

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(17 May-19 June 1979)

General Work: Anon: £5.00; Anon: £5.00; Anon: £10.00; Anon: £10.00; Anon (May): £10.00; Anon: £100.00; Anon: £2.00; Anon: £20.00; Anon (Stamps): £21.39; Anon (MLO — Redhill): £5.00; Anon (FAE Aberdeen): £10.00.

Legacies

	£	p
Mr A Andrews	500.00	
Miss M G Clarke	100.00	
Mr M Davies	7,071.67	
Miss R K Evans	2,000.00	
Mr F George	13,795.92	
Miss D B Knee	1,134.71	
Mrs L J Morris	1,000.00	
Mrs E M Munro	264.55	
Miss M Roberts	21.20	
A E Skillman	50.00	



The church that stands between safety and fear

I had not sufficiently appreciated previously that apart from the human/buffalo fertility sacrifice, the Hill God held an unparalleled place in the traditional beliefs — and therefore in the economic life — of Konds living in these areas of virgin jungle. Yet this is not surprising, for hills small and great surround every Kond village and until very recently were a source of danger from wild beasts and other perils, whose depredations indicated the displeasure of the Hill God. On this tour I came to realize that their attitude to the Hill God was almost a gauge of Christian faith — certainly more so than an ability to answer academic questions. Four villages we visited illustrate this among these people who have no Old Testament in their own language and know little of its contents, yet who daily live out many of its truths.

Food and drink for the gods

Alongside these four village examples take Psalm 121, for instance. In the first village the community is pondering whether to ask for Christian teaching or not: meanwhile it

continues its old ritual to the Hill God.

Village 1: 'I lift up my eyes to the hills — where does my help come from?'

Behind the little cluster of homes a densely forested hill broods over the community. On its lower slope is the grove of trees dedicated to that Hill God. Each hot season and in certain sicknesses offerings must be made to him. Quantities of liquor are distilled and 12 eggs collected. The ancestors are called together outside the patient's house, their thirst quenched by the drink-offering poured on the ground as the gourd-cup is passed from hand to hand in order of seniority, uniting them past and present in the shared ritual.

Then the priest and head of the patient's home take a purification bath by total immersion at the river or spring and go up to the grove. There they gather the hill gods by calling the name of every hill within sight, and address their own Hill God by name:

'O Deda Hill God, come!
We've brought you food.
You are the Named One of this hill,
Now you call your own folk by their
names (i.e. other hills).
You give food to your folk.
And don't quarrel!
All eat with one heart!
We've brought this feast for your sakes!' They put the 12 eggs in careful rows and return home leaving the hill gods to eat and disperse.

Thus the jungle slopes are believed to be the property of the gods, not of the village community. Yet the people must cut wood and gather wild fruits — hence the hope that a well-disposed hill god will surround and envelop any wild animal, witch or evil eyed person and protect the community from its danger. But who can say whether the Hill God is feeling well-disposed? Someone might have angered him: he may take vengeance. Eyes may be lifted to the hills — but will he help? Or hinder?

Village 2: 'My help comes from the Lord, the maker of heaven and earth.'

We visited a little hamlet that asked for Christian instruction a few months ago. They are not yet baptized and the forest is cleared only for garden-plots very close to the cottages. But they have already built their simple thatched church. The placing of it is significant, right on the edge of the clearing between them and the hill — the visible symbol of God's presence at the boundary between their safety and their fears.

Worshipping the true God

Village 3: 'He will not let your foot slip — he who watches over you will not slumber.'

After several months' instruction, this village was baptized last year. They marked it by a

continued on page 138

BASIC GOOD SENSE OR SOPHISTICATED SURGERY?

by Pamela Sims

During my six month stay in India at the Moorshead Memorial Christian Hospital, Udayagiri, we celebrated the 40 year mark since its official opening. The jubilee reminded us forcefully of the uncertainty of the present and future, in comparison with past years of activity and blessing in the ministry of the hospital.

Why uncertainty? Over the past ten years or so the hospital, which has had a good reputation particularly in the field of surgery, has been subjected to frequent changes of medical director, which combined with the very variable abilities of successive doctors and the problem of an ageing nursing staff, were leading to a general lowering of morale and much heart-searching for those in positions of responsibility, as they planned for the future.

Be ready for anything!

The hospital itself houses something over 100 beds, including medical, surgical, obstetric

and gynaecological, paediatric and ophthalmic specialities, though some years ago for good reasons the number of beds actually in use was halved. Outpatients are seen daily, apart from Sundays when it is emergencies only. I never failed to be amazed at the sheer variety of cases presented! The realization that absolutely anything could turn up next was quite a challenge! Anything from a baby with diarrhoea and vomiting to an adult with tuberculosis of the lungs; from a young woman requiring antenatal check-up to a young couple complaining of infertility (commoner in fact than requests for sterilization); and again, from an adolescent girl with severe rheumatic heart disease to an older man needing surgery for his duodenal ulcer . . . and so it goes on. Emergencies are carried in on make-shift stretchers — a primitive bed turned upside down! — and these usually turn out to be 'fever cases' which respond rapidly to anti-malarial treatment. It was a joy to see one or two severe cerebral cases pull through after days

of medical treatment and vigilant nursing.

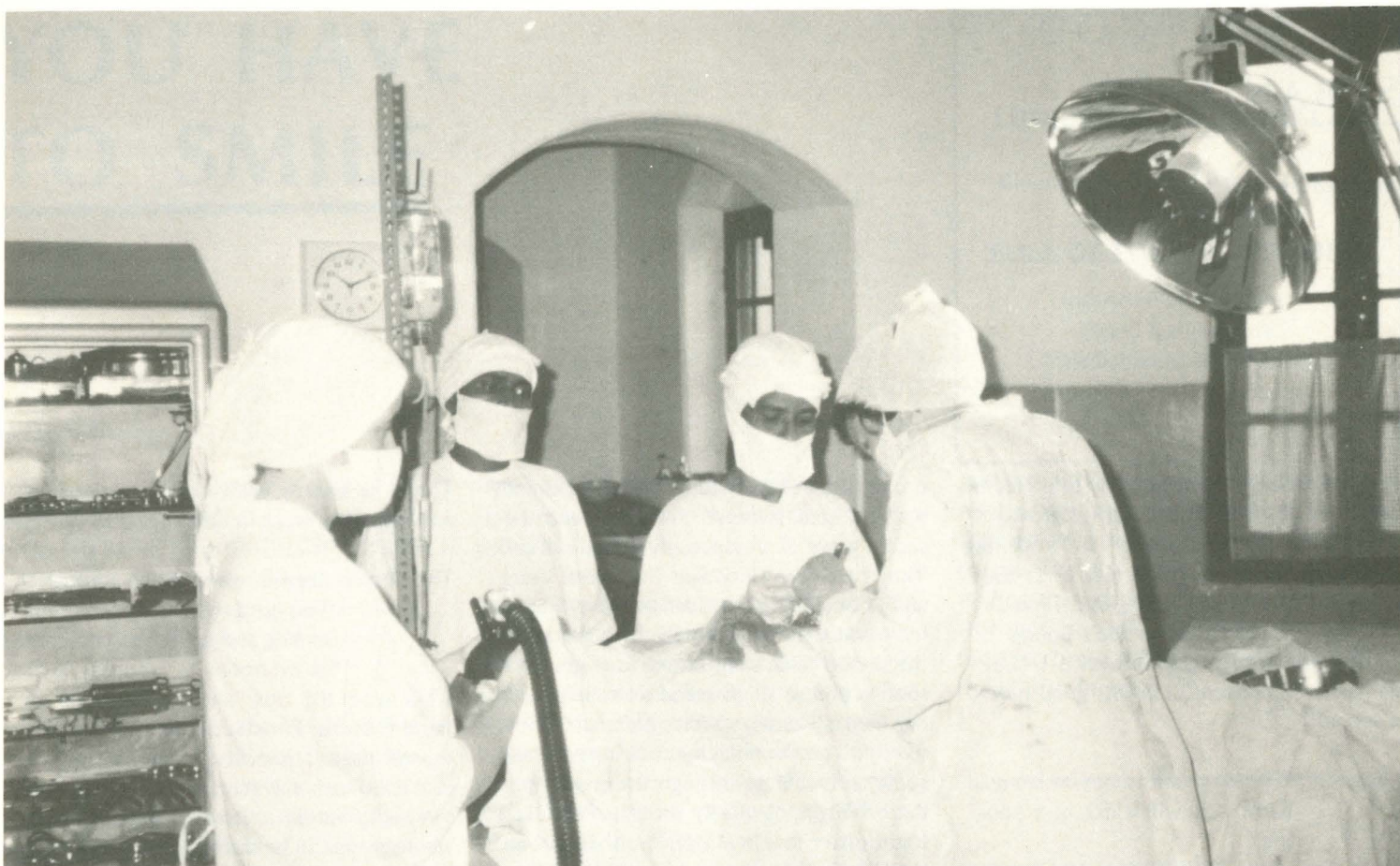
Surgery in a rural hospital has to be very adaptable. If a certain instrument or piece of equipment is not available, you just have to improvise. If you are called upon to do an operation you have never even seen before — let alone done — you just have to read it up from the books, get on with it, with a few tips from the very excellent theatre nurse, and trust that the Lord will give grace. There are failures, of course, in any surgeon's experience, and they live on in our memories much longer than the successes! However, most patients operated upon during my six month period went home having been helped. I was particularly thankful that we did not have a single death actually on the operating table, nor serious anaesthetic mishap, always most unpleasant experiences for all staff concerned, as well as patient and relatives, of course.

Breaking through the barriers

In the midst of busy outpatients, almost daily ward rounds, two full operating days a week, and not infrequent night calls, there were naturally some frustrations. Sheer fatigue leading to loss of temper was a problem from time to time. My work load partly depended on the other (national) doctors; sometimes there was just the part-time government doctor who helped in outpatients only; usually however there was at least one other junior doctor assisting on the inpatient side too. There was also the constant battle to try and improve nursing standards, which had declined steadily until the arrival of Joan Smith. All this was in addition to my lack of language. This is a frustration for any new missionary working overseas; English may be the language of officialdom and commerce yet be unintelligible to the ordinary people. In Udayagiri two languages predominate; Kui, the tribal language, and Oriya, which is used throughout Orissa generally, but is often poorly understood by the Kui speakers.



Moorshead Memorial Christian Hospital, Udayagiri



Pamela Sims operating at Udayagiri

Those served by the hospital are in the main Kui speaking. A good clinical history elicited from the patient is basic to diagnosis, particularly in a condition such as a stomach ulcer. The whole of the future management, including the decision to operate or not, may rest upon what the patient says in response to the questions the doctor puts to him. This vital link with the patient is frequently marred by interpretation.

Culture is more than just language though. One has to attempt to break through the barrier of a whole way of thinking. Oh the frustration of the TB patient who discharges himself after a couple of weeks' treatment! It seems that he just will not accept that at least a year's therapy is necessary, and most of that in his own home anyway, at minimal cost. Then there is the continual struggle against poor hygiene. How many generations will it take for the ordinary folk to use latrines? Our patients regularly made use of the hospital grounds directly outside the wards! In the words of an American missionary, an ex-laboratory technician, 'India's health problems boil down to what they do with their urine and faeces.' It may sound rather crude, but how very true; and perhaps I may add, sputum. These crying needs in the realm of public health and education surely put into perspective

sophisticated surgery. It seems incredible that open heart surgery is now available in the state of Orissa, yet during my six months I saw young people dying of entirely preventable causes such as tuberculosis, malaria and in childbirth, when obstructed labour cases were brought far too late. At one stage we were averaging a death a day from such causes. Yes, there is plenty of *raison d'être* for the Moorshead Memorial Christian Hospital.

Tall order

During my time there I was in the privileged position of seeing the work expand dramatically. The inpatients numbers rose from just under 40 to nearly 80, outpatients also doubled. Local people who months previously wanted the hospital closed and replaced by a dispensary, were now clamouring for continued expansion and even more missionaries! Slowly over the months the way ahead has unfolded. Decisions have been made to reintroduce a Nurses' Training School, and hopefully to increase the present staff complement. Unfortunately a cloud still hangs over the question of medical directorship. Humanly speaking, there is the almost impossibly tall order of: an Indian, who is a mature Christian, a competent surgeon, a good administrator and one who is willing to

accept the social deprivations and lack of educational facilities in a place like Udayagiri! There also is the matter of missionary help again. How could a European doctor exercise a consultative ministry without adopting the leadership role, which would most certainly be expected of him, by locals and hospital staff alike?

Well, these are some of the questions facing the BMS in these days and I trust that this report-cum-testimony gives us plenty of food for thought and prayer, which will result in decisions and actions truly glorifying to God.



Pamela Sims

THE HILL GOD IS BANISHED

continued from page 135

great act of faith in the guardian presence of God: they set fire to their sacred grove. Now, led by exulting drummers and yodelling women, the rejoicing group met us at the very heart of that skeleton grove, linked arms with us and led us to their homes shouting in chorus: 'God is with us!' 'Let His Name be praised!' 'Let His good news be spread!'

Village 4: 'The Lord will keep you from all harm — he will watch over your life.'

This jungle-surrounded village is up on a mountain plateau. It was host for its district's annual meetings, responsible for feeding more than 600 overnight guests from surrounding villages and for carrying through the business and devotions, alongside

drumming and festivities. The little church was, as usual, between the village and the sacred grove of an especially feared hill god. They have been Christians for several years and I remarked to an elder that they had not increased their food supply by cultivating the slopes. 'That's all settled,' he replied. 'As soon as you've all gone and we've leisure for our own concerns, we have planned "God's worship" on the hill. Our circuit pastor will come and we'll go through the grove up there.' (Then, obviously with the Hill God's traditional ritual in mind,) 'We shall call on the Hill God to attend, and we'll thank our God for His presence; the pastor will read from God's Book, then shout out sending the Hill God away for ever and proclaiming this to be the true God's mountain. We'll come down and have a joy-feast together.

Then,' he added, 'we'll make hill-clearings and raise new crops in safety.'

The door is open — who will go through?

'The Lord will watch over your coming and going both now and for evermore.'

What lies in the 'now' and the future for all these illiterate Christians? The number of trained pastors is pitifully few. Even an untrained man may have five churches in his care, with hardly a literate layman in his whole group. So he dashes over the hills to lead as many services as possible each Sunday, telling the rest to meet for prayer. There is a desperate need for adult education and more lay leadership classes. The Lord has indeed opened wide the door. Is He calling you and me to partnership with that Church in whatever way He wills, so that these fellow-members of His Body may receive nurture for their strong initial faith?

The deeply dedicated but unbearably overworked 34 year old Area Superintendent wrote the other day:

'Greetings to you in the name of our Lord Jesus. I must beg your apology for the delay... As you know, I was busy awfully... I don't know how long I will be able to continue like this. Honestly, I feel it is essential to have more workers for the work in the whole district...'

Really, even though we can't visit churches regularly, still the Lord is doing wonderful work in the hearts of the people. The interest to give (in cash and produce) and to know the Christian faith day by day goes up.

My earnest request to you is to remember us in your prayer which will uphold us and the work in the Kond Hills... My children are not all right, I am unable to pay good attention to them...'

A prayer: Lord, what would you have *me* to do?



Buffalo prepared for sacrifice

YOU HAVE TO SMILE

by David Wheeler

Learning to smile at things, it seems, is a good way of settling down in one's missionary service. At Barisal I was blessed with a Muslim milkman (see *Missionary Herald* March 1979). Now, at Chandraghona, I have been further blessed, this time with a Hindu clerk of works!

During my first week I soon realized that this man was eager to please me. When I asked him on the Saturday evening if he ever went to the church on the compound, he replied that sometimes he did and that tomorrow he would call for me and take me.

Sunday morning came and the clerk of works arrived in good time. In fact I felt rather bad about keeping him waiting, as I was not quite ready. Then, having hastily put on my jacket and shoes, we set off. It was good to know that one of my workmen at least went to church, even though he was a Hindu.

On arriving at the church door he held out his hand, indicating that I should go in before him, so into the church I went. I selected a seat and tried to make myself as inconspicuous as possible, which is difficult when you have a white skin, and waited for my Hindu friend to sit down beside me. However he did not appear, nor was he sitting elsewhere in the church. As I sat half listening to the too-fast-to-understand Bengali preacher and half reflecting on the situation, I realized that my companion had done just what he said he would — he had taken me to church. No more and no less. I had to smile!

The innocent smile

Or you might find yourself in a situation like the one I describe here. Sometimes I need to drive into town and on this particular day I had reached a roundabout in one of the busier parts of the town. Unfortunately I was in the wrong part of the road. Behind me were what seemed like hundreds of

rickshaws waiting to move off, and in front was a policeman walking towards the combibus.

Now I had not meant any harm, it was just that I was blocking a rickshaw lane and the rickshaws could have happily filtered round to the left had I not been in their way. What was I to do? Well, before the policeman poked his head through the window, I smiled innocently at him. This seemed to work like a charm, for he merely shrugged his shoulders and moved me on with a 'just-another-stupid-foreigner' look written all over his face!

The sympathetic smile

But a smile not only helps us to laugh in an aggravating situation or to get out of an awkward one, it is also a good indication of one person's feelings towards another. Often in Bangladesh a poor mother and her hungry child will come and sit on your doorstep, seeking attention. She waits until you come to her, then she looks timidly at your face and can tell instantly whether she will be accepted or rejected. It is not necessary to know the language of the country in order to convey your meaning. Just a smile puts her heart at ease and she knows she will get a kind reception.

Now I know that smiling is not listed in Galatians 5:22 under the fruit of the Spirit. Nevertheless, I think you will agree that, if you check through the list, smiling is consistent with the fruit: love — smiling, joy — smiling, peace — smiling, patience — smiling, kindness — smiling, and so on through the list. We would not say that smiling is evidence of the indwelling of the Holy Spirit, but perhaps we could say that a Spirit-filled Christian finds himself smiling a good deal of the time.

What a sad state of affairs it is when we get so intense over our work or mission that we have no time to smile. Indeed I have found

LBMU/BMS AUTUMN RALLY

Bloomsbury Central Baptist Church
8 October at 7 pm

'FULL OF EASTERN PROMISE'

Induction of President:
Rev C Karunaratna
Valediction of Missionaries

that very little energy is needed to smile — we use many more face muscles in frowning than we do in smiling. So surely it is better to cultivate the habit of unconsciously smiling than of unconsciously frowning? Who knows, perhaps because you smile today someone will see something of the risen Christ in you?

MISSIONARY MOVEMENTS

Arrivals

Rev F W J and Mrs Clark and family on 28 May from São Paulo, Brazil.

Miss Pamela Sims on 30 May from Udayagiri, India.

Mr and Mrs S J Bull and family on 3 June from Kathmandu, Nepal.

Miss P Gilbert on 11 June from Kinshasa, Zaire.

Miss S C Finch on 12 June from Delhi, India.

Miss G E MacKenzie on 14 June from Bolobo, Zaire.

Rev D and Mrs Grainger and daughter on 20 June from Loanda, Brazil.

Departures

Dr A D and Mrs Hopkins and family on 5 June for IME, Kimpese, Zaire.

Miss E Talbot on 12 June for Tansen, Nepal.

Rev F S and Mrs Vaughan and family on 19 June for São Paulo, Brazil.

Engagement

Rev Desmond E Samuels (Presbyter in CNI) and Miss Sheila C Finch (Church Sister CNI and BMS missionary).

Deaths

In Holland, on 21 May, Miss Geertruida Reiling, aged 85 (Zaire Mission 1923-52).

In Worthing, on 20 June, Mrs Audrey Irene Allen (widow of Rev A E Allen), aged 97 (Zaire Mission 1914-48).

FOOT WORK SO VITAL TO THE PRESS

by Pete Riches

An important part of the Society's work in past years has been that of literature distribution and printing. The printing press at Yakusu, opened in 1910, was the first printing press in Upper Zaire. In time this press provided reading primers, school supplies and portions of Scripture for the whole of Zaire, an area twice the size of the United Kingdom.

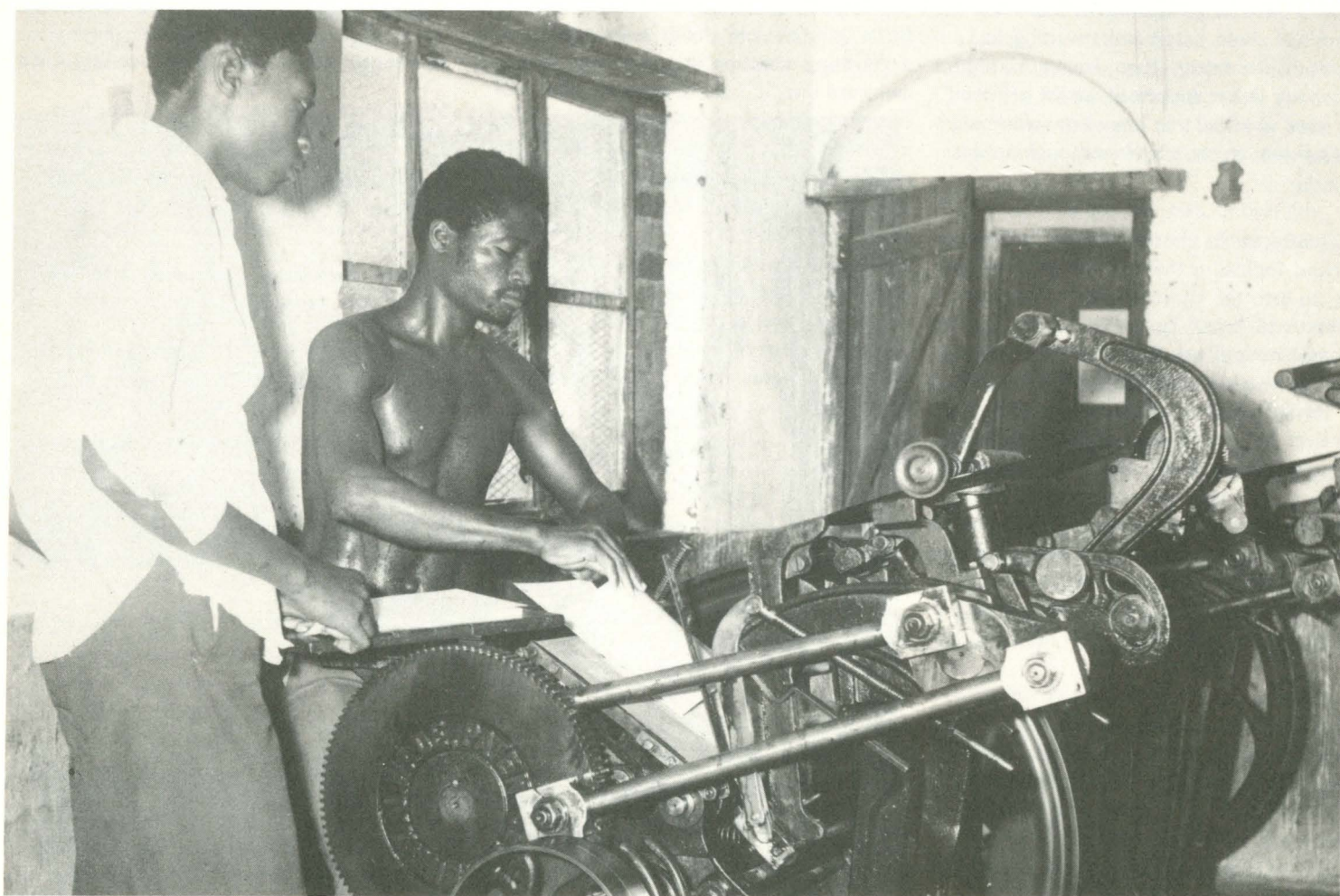
The press makes itself known

The early missionaries at Yakusu spent a part of their time in translation and the preparation of literature for the work of education and evangelism. Pre-1910, such literature was printed at the press at Bolobo.

In those early years many mission stations had their own modest printing establishment, often just one machine and a few cases of type. At Yakusu, however, this work was developed into a major part of the station's activity, under the guidance of the late Rev W H Ennals, who managed the press for many years from the early 1920's onwards. During this period the name of the BMS printing press at Yakusu became known throughout the country as hundreds of thousands of school books, religious books and Scriptures were published and printed. Our senior printer today, Citizen Lokangu, who qualified in 1934, often speaks of the days when books left the press by the case

load for mission stations hundreds of miles away, and of the days when the paper store was filled to the rafters as paper came in by the ton from Europe and South Africa.

But all of this was before independence, as our African colleagues remind us, that is to say, before 1960. Since that time the story has been quite different, with rebellion sweeping the country in the early and mid sixties. Titles have gone out of stock, never to be printed again. In fact since independence there have only been three titles printed: in 1969 a manual for pastors (2,000 copies), in 1973 the Lingala catechism was reprinted (10,000 copies)



The printing press at Yakusu

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and in 1976 a small hymn book in a language spoken by a tribe to the north of Kisangani (only 600 copies).

The work today has a different emphasis

The work of the printing press today is centred on a small amount of commercial printing and a service to the church and its institutions in the printing of cards, stationery and school report sheets, all of which are vital to the work of the mission but a far cry from the Christian literature of the early days. The main function of the press today, therefore, is not as a printing and publishing

continued overleaf



The compositors of the Yakusu Press

FOOT WORK SO VITAL TO THE PRESS

continued from previous page

house, but as a centre for the distribution of books, Scriptures and school supplies. A large proportion of sales is to the school children and students of the mission's six schools, who are constantly passing through the bookshop. There is a great opportunity for evangelism through literature to this large student population. Also, many books are now being sold through the regular journeys of the medical personnel as they visit dispensaries in the Upper River Region. A box of books is sent out each month in this way.

The major work of the printing department for this year has been the reprinting of the Lokele hymn book, which has been completely revised and reset. This one job has been a great financial strain on the resources of the press, and a number of smaller jobs which could have gone ahead will now have to wait until some of the money comes back in from the sales of the hymn book. Another hindrance in the printing is the difficulty in obtaining paper and boards. Often we are in the position of having a small stock of paper and lots of work we would like to do with it.

There is still a great need to be met in the field of children's books, especially in view of the large school population of the area. It was hoped that some of this need would be met by entering into co-editions with publishers in Europe, but it has proved impossible to raise sufficient cash, especially hard currency, to meet the costs of such a venture. We must therefore look at the possibility of producing our own children's literature.

Termites cause havoc

Several major obstacles, however, stand in the way. At the moment our lead block-making machine is out of action with a split in the burner pipe in an almost unmendable position. Much of our type, all Monotype, is on the floor of the composing

room, as the termites have eaten their way through three-quarters of the type cases since 1960. There is a desperate need to replace these cases in order to facilitate the production of more literature. As we have no means of recasting our type we have to keep all that we have for re-use and the job of sorting out thousands of pieces of type from the heaps on the floor is a formidable one. Lastly, for most of the time we are only able to use our smaller machines, as they can be operated by treadle. Our bigger machine has to be powered by a diesel engine, which at present is borrowed from the construction cement mixer when the construction department can spare it. To

have a diesel engine of our own would be a great help in the production of much needed literature.

You may ask why we continue to operate such an out of date and inefficient press when others are far more efficient. But as these others do not produce the sort of material which we need for use in the churches, there is really little alternative. Literature is as vital to the work of the kingdom today as it was when the press was opened 70 years ago — for that reason the press at Yakusu exists today.

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POLES APART

by Jennie Sugg

I had not seen her since we returned from furlough, so I asked if perhaps she had died while we had been away. 'Oh no, she's still down there, but she can't make it up the hill anymore.' So I went down to see her. Who? Jessie. She's one of the oldest church members around these parts, something over 80 I should think, but no one of that age would know exactly how old they were. You have to work it out by the stories they tell.

She was there as they said she would be, sitting in an ancient deckchair outside her one roomed house. She was pleased to see me and the children and gave us a stool to sit on. We stayed and talked to her for a while about what it was like when the first missionaries came. She was a girl who helped in Fumu's house. (Fumu was Mr Forfeit, the first missionary to come to Upoto, who would have arrived at the beach just near the house where Jessie now lives.) She made a gesture with her hand to indicate about how big she was when she worked there — a child of about nine or ten I would guess. She was in Mama Fumu's girls' class she said, and then she married and had five children but God took two of them while they were still babies. She lived with her husband in the house by the river at the bottom of a steep hill which goes up to the mission at Upoto. When he died, over 20 years ago, her family wanted her to move further up the village to live with her sister — all her children had died by this time.

Happy under her tin roof

She told me how she refused to move because she wanted to stay near her husband and be buried with him, and she indicated a place where there was a slight mound of earth not five yards from where we sat. 'So,' she said, 'you bought me these tins,' and she pointed to the tin roof of her house. Mud and thatch houses do not last more than five to eight years, so as she insisted on staying in her house, the missionaries who were here at



Aged villagers at Upoto still working

that time had paid for a tin roof for her, and there she is today reminiscing about the past, and at peace about the future. She is not able to get up the hill any more, but she keeps in touch with what happens at the central church, and she goes when she can to the tiny chapel that is there in her village. So we came home with the gift of bananas she had given to the children, and a promise that we would look for some new material to cover her deckchair.

When we got back, Nongu was waiting for us. He is the accountant in the education office here at Upoto, and he had got some queries about some of the salaries he had to pay. Nongu did all his primary and secondary schooling here at Upoto. While he was in the fourth year of secondary school he had an undiagnosed illness which affected his speech and hearing, but he was able to finish his education with the help of lesson notes sent to him by missionaries while he was in hospital at Pimu. Because of his speech impediment he was not able to teach, and with his impaired hearing university would have been difficult for him. He worked as secretary in the school office, teaching himself to type, and showing himself always reliable and honest. From there he went to be accountant in the education office, learning by asking and by self help. Now he has got himself to number one place on the BMS grants list to study accounting and business studies here in Zaire.

Standing for Christ in a corrupt society

It is a joy for us to work with people like Nongu. He is a product of a mission school, a committed Christian who seeks to show Christ in his everyday dealings with people, and that is no easy task in Zaire today. It is a corrupt society, and particularly those who are dealing with money are open to the temptations of bribery and embezzlement. Nongu shows himself to be different from the rest and is known and respected for his Christian witness. He gets discouraged, he feels sometimes that he is fighting a lone battle, but he knows that the darkness cannot overcome the light and so he continues.

Jessie and Nongu. They live very close together but their worlds are poles apart, and they are typical of the wide variety of people that you would find on any Sunday worshipping here in the church at Upoto. Probably 80% of the women are illiterate, but there are also young girls who are in secondary school and others who are doing nurses training. Among the men there are many old Tatas who rub shoulders with the educated, like Nongu and the doctor from Lisala who worships here when he can get away from the hospital. These old men would never begin to comprehend the complexity of the work these younger men do. Please pray for them, the old who are part of the yesterday, and the young who are the today and the hope for the future in the Church of Christ in Zaire.



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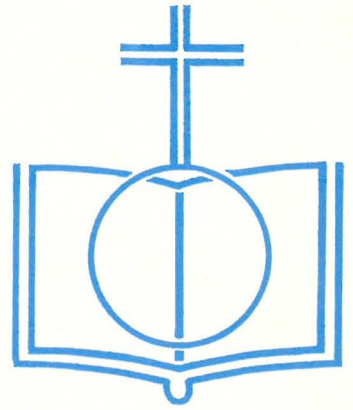
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**JESUS
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TO SUCH
AS THESE'**

(Luke 18:16)

Delhi children



A PASTOR'S LOT IS A FULL ONE

by Annie Horsfall

It is Sunday morning. As Pastor Tobotela prepares for another busy day, the sun has already risen and it is becoming hot. He leaves the tiny three-roomed house quietly, but already his wife and some of their six children are awake and the baby has been fed. He takes with him his Bible, his hymn-book and his notes, along with a tape-recorder he has borrowed and a tape prepared during the previous week.

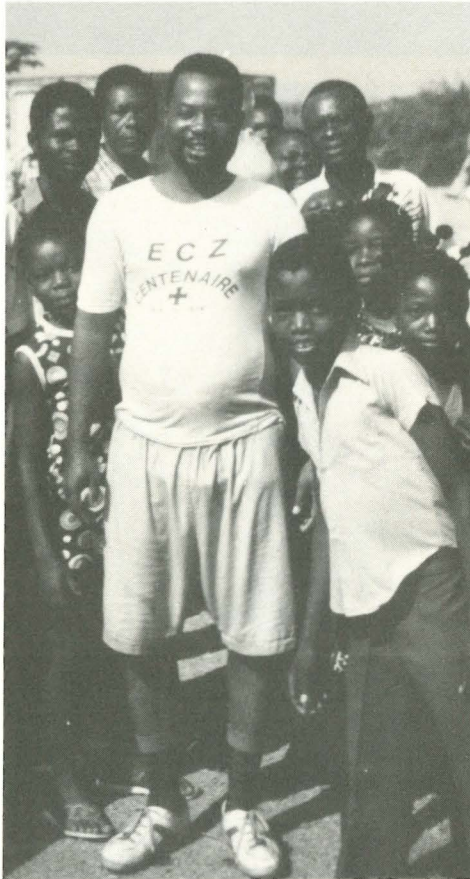
A few minutes later, he arrives at the local radio station, hoping that the pastor and choir who have agreed to take this morning's broadcast service will arrive on time; if not, the tape is ready. They arrive at 7.30 am just in time to arrange themselves in the studio for the 7.45 am transmission. Pastor Tobotela is relieved that this week the arrangements have worked out and he has not had to take over at the last minute, but he remains on hand and it is he who finishes the broadcast at 8.15 am.

No sitting back

He returns home to prepare for the morning service at the Makiso church. Today, it is the turn of a deacon from another church to preach and Pastor and deacons await his arrival. He arrives at 9 am just as the service is due to begin, and Pastor finds that he will be required to lead the service and to choose the hymns, the preacher doing only the sermon. They hurriedly select the hymns and, after a short prayer together, the choir enters the church and the service begins.

Meanwhile, Mama Tobotela has been busy, getting the children ready for Sunday school which is held before the morning service. She herself teaches in the Sunday school and then joins the other members of the choir as they lead the singing. During the service, she conducts the children as they sing some of the choruses they have learned, and she stays with them until they leave before the sermon, to see that they do so quietly, before she returns to her place in the choir.

After the service there are people to see and



Pastor Tobotela after a baptism

often the choir stay behind for a rehearsal. They take their singing very seriously and have choir practice three times a week, usually at 5 pm when everyone has finished work for the day before it becomes dark. On Tuesdays, they meet earlier, enabling them to attend the church prayer meeting at 5 pm. This is led on a rota system by deacons and church members including the women.

Back to school

Pastor prepares the rotas, but cannot often be present at the meetings himself as he teaches religious education and music at *Institut Lisanga*. He spends the mornings in the church office — preparing for the following Sunday, seeing people, sorting out problems and difficulties — or going

around town on his bicycle to see people about the next broadcast service. At 11.45 am he leaves on his bicycle to travel the five kilometres to the school at Chopo, ready to begin teaching at 12.20 pm. Teaching classes of over 50 pupils is no easy task, but he counts it a privilege to have the opportunity of giving the pupils there a good grounding in the Christian faith. It is almost 6 pm by the time he arrives home, tired and ready for his main meal of the day, and bringing with him the inevitable marking.

The pastors' wives keep busy, and Mama Tobotela is no exception. She looks after the family and cultivates her garden, where she grows manioc, pawpaws, bananas, maize and tomatoes to feed her flock, including relatives who often descend on them. She makes a wood fire outside, prepares and cooks the meals, cleans the house, does the washing and all the hundred and one jobs involved in running a home, besides using her nursing skills as she works part-time as a midwife at the local maternity hospital. Off she goes, the baby on her back, to walk the four kilometres to the hospital, knowing that she will have to face the long walk back when she is tired, as the bus service is so unreliable. She knows, too, that the family will be waiting for her, hungry and badly needing the meal she will prepare for them. On Thursdays, she attends the women's meeting, taking her turn at leading the service and frequently staying behind afterwards for a women's choir practice. The attendance at the meetings is small, but numbers are growing and the women are keen to witness to their Lord.

A floating congregation

Pastor Tobotela came to Kisangani in October 1977 after finishing his studies at the *Ecole de Théologie Évangélique à Kinshasa*, to be the first pastor at the Makiso church for several years. Makiso is a large

continued on page 159

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Through the long annals of the Christian Church the nineteenth century must be recognized as a period in which there was tremendous missionary activity. Many of the modern missionary societies were founded in this century and during this era hundreds of men and women responded to the challenge and volunteered for service overseas, although in doing so they knew that they would face appalling hardships and all too often premature and tragic deaths. Yet, as has been noted in various places, this in no way deterred others, in fact for every missionary who forfeited a life to illness or attack, 13 others came forward to take that place. Such enthusiasm, such devotion, such zeal for the mission of the Church overseas was reflected in the life and experience of the Church here at home. The local church felt itself involved, in a variety of ways, in the proclamation of Christ in other lands.

Evangelize the world!

Undoubtedly a spur to this missionary zeal was a watchword of the Student Volunteer Movement — 'The evangelization of the world in this generation'. Professor Denton Lotz, Associate Professor of Mission at the Baptist Theological Seminary in Ruschlikon, Switzerland, says of this motto, 'It was the watchword which summed up the hope, zeal, breadth and urgency of the nineteenth century missionary movement. It expressed and helped to create the motivating spirit and dynamism of the greatest surge of student commitment to mission in the history of the Church! It permeated the thinking of thousands and caught the optimistic spirit of the age.'

Also, the reports sent back to this country by those who went overseas and the conferences which were organized to study the structure and progress of mission proved to be an evangelistic power, convincing others of the reality of God and so quickening the churches in this land.

Preach the gospel

The motto, however, was attacked on theological grounds as representing a false eschatology. It was also misunderstood to mean that those concerned were expecting the conversion of the world in one generation, whereas it was intended to mean the preaching of the gospel to those then living by those who were then alive.

It is clear that the motto in question has served its time and seldom can one generation take over the catchword of another. 'The idea of the whole world in this generation being confronted with the claims of Christ is a valid and necessary vision until that day when the Kingdom has come.' Evangelization is still the task of the Church — to go into all the world and preach the gospel making disciples of all nations. The churches at home still need to inspire their members to venture forth on this errand and be themselves inspired by the reporting back which enthusiastically claims 'even the demons submit to us in Christ's name'.

Renew the vision

Who, or what will inspire a new generation of young people to evangelize their generation? There are those like Professor Lotz, who hope that the World Conference on Mission and Evangelism, to be held in Melbourne in 1980 to discuss the conference theme 'Thy Kingdom Come', may achieve some such thing, and may help the Church everywhere to rediscover the centrality of Christ and the reality of His kingdom, because 'a kingdom without a King is as much to be pitied as a King without a kingdom.'

Christians everywhere are urged to pray that the meeting of the Commission on World Mission and Evangelism in Melbourne in 1980 will revive the vision of that nineteenth century watchword for world evangelization.

JAMAICA'S DEBT OF GRATITUDE

by Arthur J Edgar, Principal

If unforeseen circumstances were to force the closing of Calabar High School in 1979, the School would have fully justified its 66 years of existence, and its passing would undoubtedly be a cause of national regret.

Calabar, which opened its doors in September 1912, to Jamaican boys who would not otherwise have received a secondary education, was famous almost from the start. The credit for this was due largely to the genius of the School's revered co-founders, Revs Ernest Price and David Davis of the Baptist Missionary Society. Others who succeeded to leadership in the ensuing years built on the solid foundations which they laid and brought the School an enviable reputation for scholarship. Among those who came to Calabar under the auspices of the BMS were Walter Murray-White, Cecil Woodyatt and Walter Foster, as well as able Board Chairmen like Keith Tucker and Donald Monkcom.

Calabar's contribution to the nation

Just to mention the following old-boys will indicate how much Calabar has contributed to Jamaica: Sir Philip Sherlôck, first Jamaican Vice Chancellor of the University of the West Indies; Rev Dr Hugh Sherlock, a revered pastor and recently retired Secretary of the World Methodist Council; Rev Dr Horace Russell, first Jamaican President of the United Theological College of the West Indies and now pastor of the historic East Queen Street Baptist Church in Kingston; Sir Egerton Richardson, Jamaica's first permanent representative to the United Nations; Roger Mais, perhaps the country's finest novelist; Dr Arthur Wint, Olympic gold medallist and until recently Jamaica's High Commissioner to the United Kingdom; Herbert McKenley, Olympic gold medallist and current President of the Jamaica Amateur Athletic Association; Hon P J Patterson, Jamaica's Deputy Prime Minister and Minister of Foreign Affairs; Mr E G Green, recently

appointed first Ombudsman of Jamaica. Rhodes and Jamaica scholars over the years, and distinguished men in all walks of national life are too numerous to mention.

But what of those who have now entered into this great heritage? Today Calabar is a school of 1,700 boys ranging in age from 11-19, and occupying a 30-acre site in suburban Kingston. The School moved to this locality along with its older sister — Calabar Theological College — in 1952, but now occupies the campus alone, the College having merged with others to form the United Theological College of the West Indies in 1966. Management and Principal now have little choice in selection of students as 95% of the intake is placed by the Ministry of Education on the results of national common entrance (11+) exams. No fees may be charged and all basic expenses are met by the Government. Like other Jamaican schools, however, Calabar has to engage in



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its own vigorous fund-raising for the extra facilities and equipment needed to enrich the curriculum.

The student body is drawn from a wide range of socio-economic backgrounds and many boys have problems of an emotional or economic nature. In this respect Calabar is like most large urban secondary schools and the situation is aggravated by the rapid social, political and economic changes now taking place in Jamaica. Many students need financial help to pay for books, lunch, clothes, exam fees and transport, while others need counselling for their spiritual and emotional problems. The annual contribution which the BMS makes to the Students' Welfare Fund, and the Chaplain assigned by the Jamaica Baptist Union are both significant indicators of the Church's continuing practical interest in Calabar.

Two schools in one, as it were

Since September 1978, Calabar along with several other high schools has been operating on the shift system. This has become necessary because of the inability of the government to finance the building of sufficient schools to keep pace with the rapidly increasing population, and to meet the growing demands for secondary education. The School's facilities are used by two sets of boys daily. The first shift runs from 7.15 am to 1 pm while the second shift begins at 12 noon and ends at 5.45 pm. Most teachers are confined to a particular shift, but some have to work across shifts. There is an annual change-over of shifts.

While the shift system gets into school almost twice the number of students that could be accommodated on a single shift, there are many problems. Wear and tear on facilities is heavy, hours are inconveniently early or late, teams and other extra-curricular groups that cut across shifts have great difficulty getting together, and the administrators' tasks are much more difficult. Everyone hopes that the additional schools, or at least, extra buildings and facilities, will be provided



School prize giving with Mrs Jelleyman on the right

in due course so that the shift system can be phased out.

The minority are still important

The present teaching staff of 90 is now almost fully Jamaicanized, most teachers being graduates of the University of the West Indies. Calabar still values help from overseas, however, especially in areas of critical shortage like mathematics and physics. United Kingdom Baptists who have come as teachers in recent years are Steve Jackson of Leeds (now at Regent's Park College, Oxford) and John Rhodes of Billingham, Cleveland. Mrs Christine Jelleyman of East Plumstead and Mrs Mary Russell of Bridgewater and West Ham Central Mission are valued senior teachers who have both been at Calabar for over 20 years.

In recent years there have been several changes in the curriculum, directed towards making the School's programme more broadly based and therefore better able to serve the needs of students of varying abilities and aptitudes. Industrial and business subjects have now been added to the usual 'grammar

school' subjects. The tradition of compulsory religious education and 'chapel' continues — an indication of the importance the School attaches to spiritual values. Students have been sitting the Cambridge GCE O' and A' Level examination with good results over the years, but will in common with other Caribbean secondary schools start changing over to locally based examinations as from this year.

From 1976 to 1979 Calabar was the national champion in athletics and has in the last two or three years also won football and basketball. Rev David Jelleyman — BMS representative in Jamaica and a senior lecturer at the United Theological College — is a tower of strength in the School's Sports' Administration. So too were the Rev and Mrs William Porch who completed their service here in 1974. Other extra-curricular activities for which the School has established a good name are choral, music, drama, scouting and cadetting and Inter-Schools' Christian Fellowship work.

continued overleaf

JAMAICA'S DEBT OF GRATITUDE

continued from previous page

Calabar is particularly fortunate in the interest shown in the School by parents, old boys and friends. They have assisted in raising funds for buildings and equipment and in financing many of the extra-curricular activities like sports. Representatives of these related groups along with nominees of the Jamaica Baptist Union, Ministry of Education and Staff and Student Body, now comprise the Board of Governors, in keeping with the Government's move to democratize the administration of educational institutions.

Facing the challenge of the future

There are big plans for the future. A massive fund-raising drive is soon to be launched to finance the provision of much needed new buildings and facilities. At the end of the development period in 1987 (coinciding with the 75th anniversary of the School's founding) there should be a new sixth form block, additional classrooms, laboratories and workshops and a new library, audio-visual centre and assembly hall, as well as greatly improved sports facilities. The building which was erected to be a chapel, but is now used as a multi-purpose hall, will then be refurbished and rededicated as a chapel.

Jamaica owes a debt of gratitude to the founders of its many great Church-related schools of which Calabar is one of the finest. In starting Calabar, the BMS was making yet another outstanding contribution to the development of Jamaica. Today as the country struggles amidst grave problems to establish itself as a newly independent nation with an identity of its own, it needs more than ever the stability, traditions and values which a Christian school can help to create and nurture. While we give thanks for the past, we pray for strength to cope with the challenges of the future. Pray for Calabar that it may ever be true to its motto —



ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(20 June-26 July 1979)

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NEW WORKERS



IN ZAIRE

David Aubrey was born into a family with a Baptist tradition, one grandfather was General Secretary of the Baptist Union of Great Britain and Ireland and the other its honorary legal adviser. So the Church has always played an important part in his life. At boarding school his main Christian outlet was through the large Christian Union there, and it was through this organization that David was able to spend part of his holidays taking handicapped boys abroad.

Having done a sandwich course in engineering at college, he decided that rather than work in a factory straightaway, he would like to do something useful and challenging, as his work with the handicapped boys had been. He was led to apply to the BMS and with the support of his home church, Leamington Baptist, and other friends, was accepted for a short term position in Zaire.

David left England in August and is first of all serving at Pimu for a few months, while Luke Alexander is on furlough. Then he will join the missionary team at Tondo, where he will act as builder and maintenance man.

IN NEPAL

Noel and Rosemarie Baker originally come from Calcutta, India. Their son, Danny (15), was born in India and their daughter, Michelle (13), was born in London.

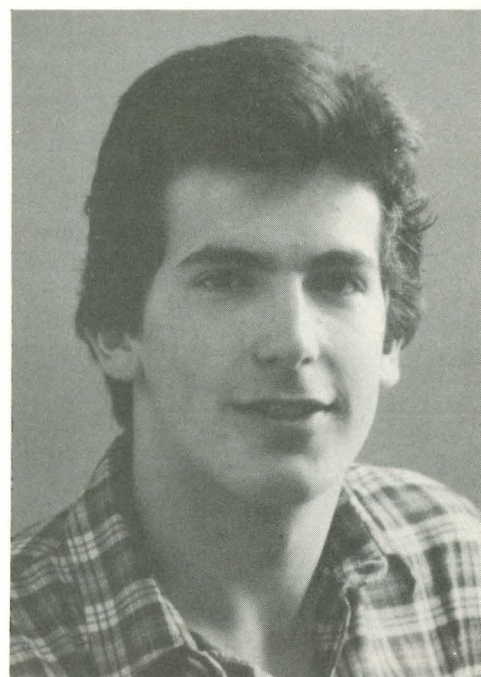
Both Noel and Rosemarie are grateful for the excellent spiritual leadership they enjoyed in their churches. For Noel it was at a Summer School camp in 1956 that he personally decided to follow the Lord, while Rosemarie had made her decision the previous year through the work of Youth for Christ in Calcutta. Rosemarie grew up in the famous Carey Baptist Church and it was here that she met Noel, who was then a student of theology at the Calcutta Bible College. In 1961 he gained his diploma, took up his first church and got married.

In 1965 they came to England, Noel having held pastorates in India in an Evangelical church and an American Baptist church. In 1966/67 he studied at the Belfast Bible College.

While in England Noel and Rosemarie maintained strong links with the churches where they had lived in India, and the desire to return to that country on missionary work never completely left them. Noel engaged himself in a career in social work, which he found most enjoyable and satisfying, while Rosemarie continued to do secretarial work and looks forward to doing the same with the UMN in Nepal.

Their call to serve God in Nepal was further confirmed by the Society's acceptance of their offer of service because of the existing need of a social worker in one of the hospitals. With the support of the Perry Rise Baptist Church, London, Noel and Rosemarie left England in July and are now busy with language study in Kathmandu. They are very grateful to God for His provision of guardians in Mr and Mrs Woodfield and family to their children who remain in England.

Noel and Rosemarie left for Nepal resting in the promise that 'He which hath begun a good work in you will perform it until the day of Jesus Christ'.



IN ZAIRE

As a missionary's son **Mark Pitkethly** was first exposed to the gospel at a very early age, but it was not until he was home and staying with guardians that he came to trust in Christ for himself. This took place one Easter Sunday at Silver Street Baptist Church, Godmanchester, where Mark worshipped during the holidays from Eltham College. It was not until about four years later that he felt the call to be baptized, this time at Dereham Baptist Church, Norfolk, his home church.

Nearing the end of his school career, Mark decided to have a year's break from academic study, and it was while wondering what he might usefully do, that a short term of service with the BMS was suggested. Having experienced first-hand some of the difficulties of living abroad, Mark was not without reservations, but after praying about it for some time it became clear that this was the will of God. A verse from the first chapter of Jeremiah was particularly meaningful at this time: 'For you will go wherever I send you and speak whatever I tell you to. And don't be afraid of the people, for I, the Lord, will be with you and see you through' Jeremiah 1:7, 8 (Living Bible).

Last month Mark left for Tondo to assist John Mellor in the agricultural project there.



SHARING IN MISSION

*An article prepared on behalf of the CNI
and circulated by the Conference for
World Mission*

All round the world Christians and the churches to which they belong are looking for ways in which they may share together in response to the call of Christ to go into all the world and preach the gospel to the whole creation; and to see how expression may be given to the fact that membership of a local church means membership of the worldwide Church also.

In the past, western churches, through their mission boards, have given generously to world mission in those areas of the world to which they have been related traditionally, and to the churches which have grown up in them; but they have also decided how the money was to be spent while in their mission headquarters far away from the areas of mission.

With the coming of autonomy to overseas churches, churches in the west have recognized only slowly that decisions about which mission tasks should take priority in a particular area must be taken by the local church. At the same time it continues to be necessary for some resources for carrying out these tasks to come from churches far

away. Therefore the following questions have to be asked:

- How can the Church in each place be free to work out its own priorities in mission without feeling dependent on churches in the richer countries?
- How can Christians in donor churches feel involved in world mission without taking decisions which properly belong to the church to which they are giving?
- How can our togetherness in mission find expression in a way which is meaningful to both giver and receiver?
- How do donor churches of different denominations respond to their sister churches in another part of the world which have discovered unity?

Take the CNI, for example

The Church of North India is a united church related to seven mission boards in North America, nine in the United Kingdom, one in Australia and one in New Zealand. In January 1976 in New Delhi at a meeting attended by representatives of these Boards, it was decided to set up an international committee in order to promote co-operation by overseas mission boards in relation to the

CNI; so the International CNI Related Missions Committee (RMC) came into being. So far it has met annually at Woking, near London, but its third meeting took place in India. On each occasion the CNI has sent representatives to the meetings.

The first two meetings of the RMC have resulted in an imaginative new scheme being put into operation whereby the CNI and its related overseas mission boards are co-ordinating procedure in respect of:

- requests for personnel from CNI to overseas member bodies;
- guidelines for a CNI/CNIRMC bursary scheme;
- response to financial requests from CNI to member bodies, both for recurring and non-recurring grants to CNI Synod and its dioceses.

Commitment has also been accepted and has been implemented to a CNI Pension Scheme for some categories of full-time church workers.

Not least in achievement has been:

- the agreement to act together on the part of the mission boards;

The reading room at Diptipur



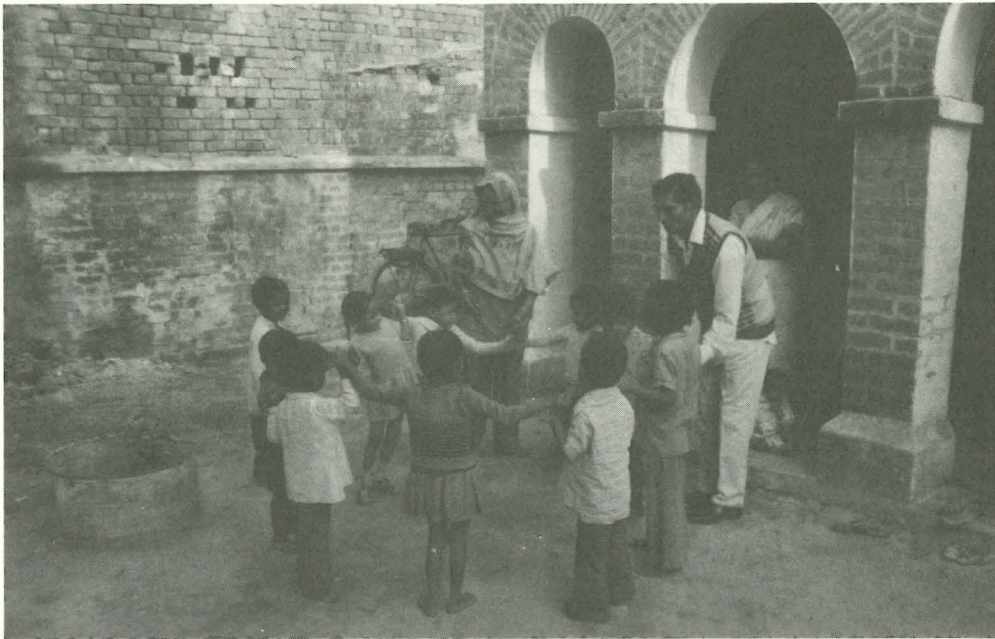
The photographs all show CNI projects with which the BMS is associated

- the full participation of the CNI with them in agreeing to procedures. This respects both CNI and mission board freedom of action at certain points.

How it works

The method of dealing with requests for capital grants is one very good example of the new co-ordinated procedures. Traditionally each of the CNI's 22 dioceses would have sent its requests for non-recurring grants to the mission agency to which it was related before union. Under the new scheme each diocese is invited to send them to the CNI Synod. The Synod itself also develops requests for both church-wide programmes and also for areas of need not covered by any particular diocese. When the requests have all been gathered in, the Synod Committee concerned reviews them and arranges them under general priority heads.

The Webb Institute at Baraut for the training of church workers and pastors



Children's kindergarten, Delhi

and revision as seem necessary. Each related mission agency intimates the level of financial commitment which, in the following year, its representative will recommend through the normal budget process of that agency. On the basis of these commitments the Synod Committee draws up its final list of projects/programmes in priority order.

During the last quarter of the year the related mission agencies give firm promises of sums they are able to contribute to the total sum required to meet the requests on the list. In this way the CNI's priorities are respected, and while no society is identified with a particular project at the time of contributing, all the societies are free to share information about any or all of the projects with their church constituencies.

The projects are varied

The list of work requiring capital support is a long one covering many aspects of the Church's life. For example, the 1979 list of priorities contains the following requests:

1. Nagpur Diocese Secretarial Training Course
Nagpur is the capital city of Maharashtra in Central India. It is the headquarters of the National Christian Council of India as well as of the Nagpur Diocese of CNI. Historically the diocese has been related to the Church of Scotland and Anglican missionary societies. Geographically large, numerically it is one of the smallest CNI dioceses.

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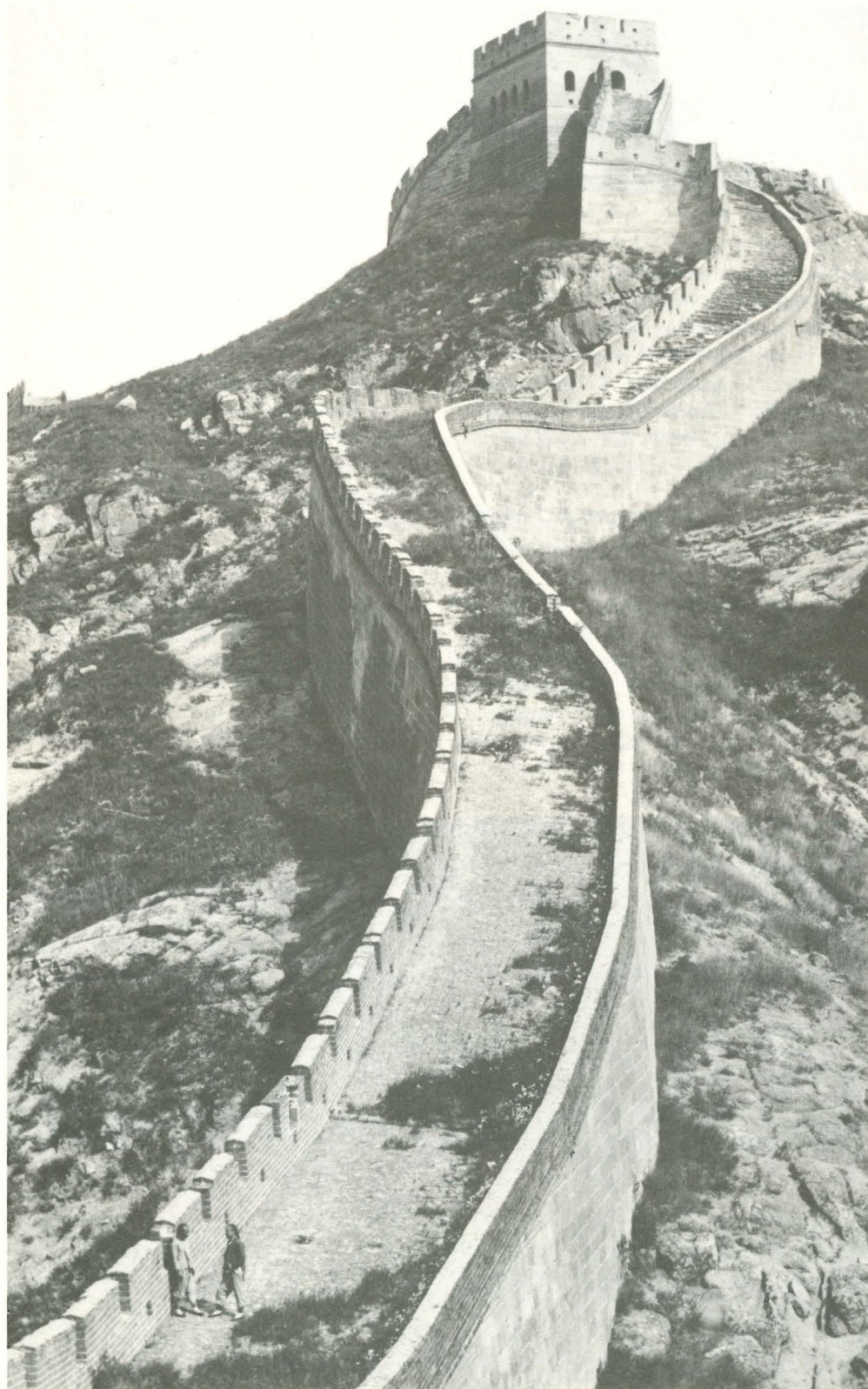
New church in a development area of Delhi



THE DIVIDING LINE

This article is a selection from and condensation of an article in the tenth Bulletin of the China Study Project sponsored by the Council for World Mission.

The Great Wall of China



1966 was a watershed in the modern history of China and in the history of the Christian Church in China. It was the year of the beginning of the Cultural Revolution and the activities of the Red Guards. The closing of churches, the burning of bibles and the persecution of some Christians was only part of the struggle of the extreme left to settle its own leadership problems and gain power.

In spite of some relaxation in 1972, when President Nixon visited China, and visitors could attend worship in either the Cathedral of the Immaculate Conception or the Protestant church in Peking, the world outside China heard very little of organized Christian or other religion, apart from visitors who were able to meet some Catholic and Protestant leaders, notably K H Ting, the former Anglican Bishop of Nanking and the President of the Nanking Theological Seminary. He continued until 1978 to be almost the only well known Christian leader able to meet foreigners privately. He was able to assure his visitors that Christians continued to meet in small informal groups but was unable to say very much about what was happening to Christians in other parts of China.

Theoretical freedom

It appeared then that the officially recognized 'Three Self Movement' was not functioning. The 1975 Constitution stated that the people have 'freedom to believe in religion and freedom not to believe in religion and to propagate atheism'. But it has not been until the last 18 months that this theoretical freedom to believe has become nearer reality. Throughout the period 1966-78 the media ignored religion and all religious expression.

Some contact was made in 1977 with Christians in the areas bordering on Burma and with the Muslim minorities further north. Some information about Christians in the coastal provinces of Fukien and Chekiang has continued to come through, but as this is mostly from refugees, it needs to be treated with caution. Those receiving such



Canton city (photo by Asian Outreach)

information are often politically and theologically predisposed to interpret it in a manner favourable to their own view-point.

However, although we cannot make a guess about the situation in other parts of China or overall numbers of Christians, we can be certain that there are a number of predominantly Christian villages in those two coastal provinces and many are related to the indigenous evangelical churches such as the Little Flock and the True Jesus Church. There are some related to the Seventh Day Adventist churches and to the Church of Christ in China. These churches, if autonomous, may not have suffered from the lack of contact with organized national and provincial structures, but some seem to have suspended worship during the height of the Cultural Revolution, and some Christians suffered persecution. Yet this was not always the case and much must have depended on the local leadership. A Hong Kong Roman Catholic priest returned from a visit to this area in January 1979 and reported that there were several Catholic villages whose 'theology is very debatable but whose faith is strong'. The Cultural Revolution had a bigger impact on cities than on rural areas, but overseas Chinese have shared in house meetings and the letter from Sian, to several Baptist missionaries, indicates that if there is no

news from an area for many years this does not mean the Church is dead.

Towards restoration

In the current wave of reaction against the 'Gang of Four' who took over leadership after Chairman Mao's death, reputations tarnished since as early as 1957 are being restored and admissions made of serious mistakes at that time and even earlier. The Religious Affairs Bureaux at national and provincial level so long under eclipse have been restored. Their function is not only to give the voice of organized religion some expression, but also to study religion of all kinds with the purpose of eventually demonstrating its falsity and educating the masses to accept 'scientific truth'. In the meantime, however, it is admitted that 'patriotic personages in religious circles' were slandered and that their reputations must be restored. The 'Gang of Four' are accused of 'wantonly vilifying religious activities'. The names of religious leaders who have not been heard of for many years are reappearing and discussions proceeding about the reopening of some Christian churches. There is an acute shortage of bibles and hymnbooks, both because they have not been printed for many years and because they were seized and destroyed by the Red Guards. The ultimate aim is that they should

be printed in China, but there are serious shortages of paper and printers. It is likely to be a long time before bibles can be printed once more. Meanwhile, there are some modern translations available including 'Today's Chinese Version' and it may be possible to send copies from Hong Kong to the officially recognized Catholic and Protestant bodies. Indeed the Bible Society is confidently expecting an order shortly via the Peking government for several hundred bibles.

Specifically Christian

Bible translation is one of the tasks of the newly opened 'Centre for Religious Studies' at Nanking University. The Head is K H Ting, the former Head of the Nanking Theological Seminary which closed down during the Cultural Revolution but continued to function through extension work. Concerning the work of the Centre he writes: 'We shall take a number of graduate students whose specialization is to be Christianity . . . if any department of the University requests it we will be glad to give lectures on Christianity.' A Society for the Study of Religion has also been formed and at its first meeting K H Ting read a paper entitled 'My appreciation and misgivings concerning Liberation Theology now in vogue'.

continued overleaf

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The official line is to tolerate religion, but to suppress 'superstition' defined as among other things 'witches, wizards, prayers for rain or children, curing diseases through exorcism, phrenology, geomancy, etc.' It is possible that some Christian groups will not fit into the nice distinction between 'religion' and 'superstition'. One report speaks of a Protestant village where 'demon possessed persons are usually healed at once after prayer'. In a Catholic village 'a statue of the Virgin Mary circulates secretly and miracles are performed'.

Missionaries – wait!

It seems likely that there will in future be a gradual revival of church structures locally and some national co-ordination through the officially recognized national bodies, the China Christian Three Self Patriotic Movement and the Catholic Patriotic Association. But China's Christians are divided on what should be their appropriate reaction to the Government and to Socialism. Many Christians both within and outside China will dismiss the 'official' church as compromised and continue to believe that the only way for Christians is the way of resistance and secret worship. Few, however, believe that the Government will allow missionaries to enter the country and Chinese Christians agree that the time for foreign missionaries is not yet nor in the foreseeable future though some foreign Christians could certainly be among those who go to work in China in a secular capacity.

We still do not have enough knowledge of China and the Chinese Churches to know how we should begin to relate and what form our future relationships should take. Hasty action by organized western Christian bodies could be disastrous for Chinese Christians and we need at all times to try and understand the overall experience of China during the past 30 years in order that we may understand more completely the state of religion in China, the experience of Chinese Christians and their position in Chinese Society.

THE SODCUTTING

by Lawrence Wallace

This was the unofficial name given to the official ceremony held at Rangpur to start the building of the Sangha Multipurpose Standard House for the use of Bob and Miriam Young. It was even more than that for it was also the first of the many projects to be undertaken by the Sangha Technical Services team.

A few weeks ago I asked David Sorrill if there would be such a ceremony and his comment was, 'Oh, yes, I love sodcutting!' Accordingly, we agreed to have the ceremony on Sunday, 29 April 1979, in the same compound where the work had started about 200 years ago.

On the way up

The previous week I had been in Dacca, seeking permits for obtaining cement and steel, so on Saturday I met David at the airport there and, after an hour's delay due to the President's arrival, we flew together right up north to Thakurgaon Airport, which left us still two hours from Dinajpur.

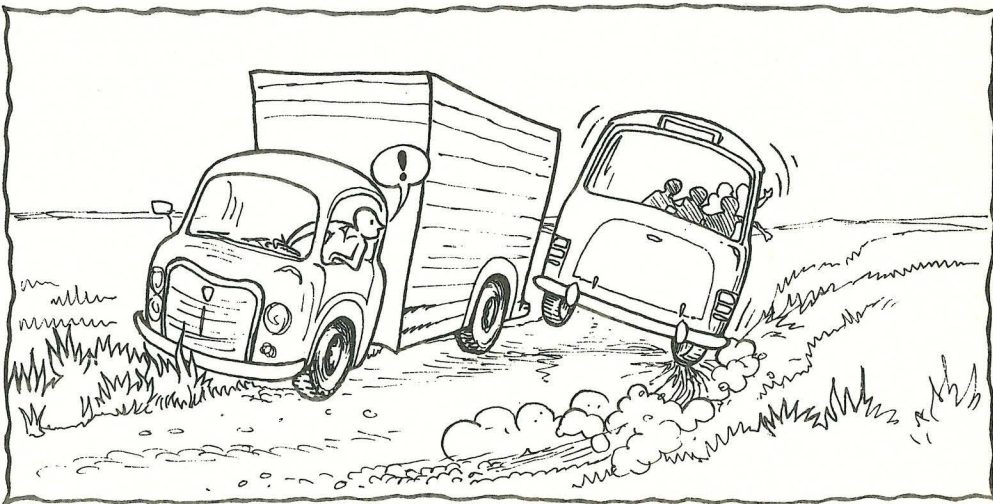
On landing, we made our way to the waiting area until the Biman bus was ready to leave for its journey to Dinajpur. David met a few friends and filled in the time by chatting, while I, like our travelling companions, 'stared at everybody and everything' to fill the gap.

Eventually, the bus was loaded and we headed off at a terrific speed, horn blowing, racing gear-changes (they were going in because I could hear them!!) – the lot! I am convinced we reached at least 40 mph on the narrowest part of the road! Everything smaller than the bus was forced to leave the road; in the case of lorries, the driver took two wheels off the road. Many times we seemed to pass lorries with just a coat of paint to spare. After one of these passes, a missionary friend from the Lambe Hospital leaned over and said, 'Faith without works is dead, but if faith stops working, we're dead!'

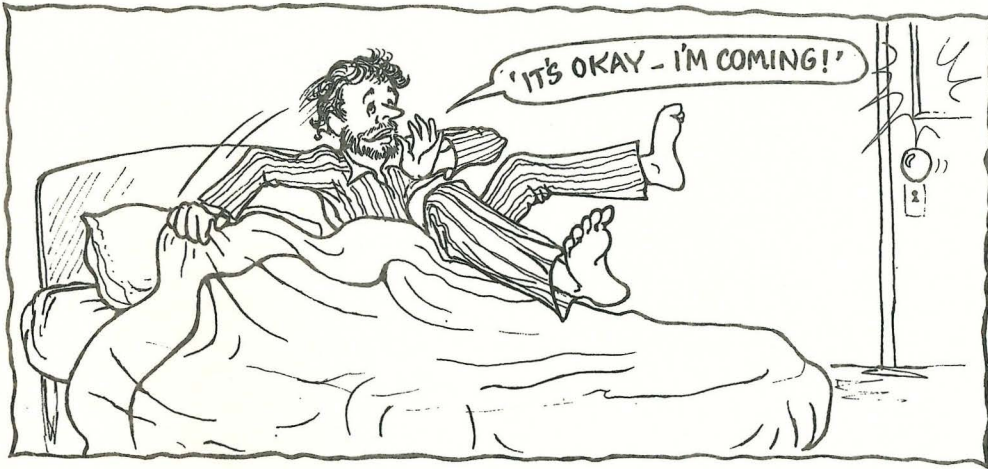
We reached Dinajpur about two hours later without incident, but there was still another mile or so to go before we reached the compound. To achieve this goal we 'hired' two convertible, two-seater rickshaws. We put the hoods down, loaded our bags and moved off, gathering up speed to a good 3 mph and rolling violently on the corners! Again, our mode of transport got us safely to our destination.

Getting down to business – and pleasure!

At the compound, David went to stay with the Rev Gwyn and Joyce Lewis, and I went to my room with the Rev Bob and Miriam Young. There was a lovely meal waiting for me, so I ate it slowly, enjoying every mouthful. Then, after a rest, I brought



BOOK REVIEW



myself to life again with a cold 'mug shower'. After this, I joined Bob and the lads from the hostel for a game of football. It was a great game — my side lost about 3-1. David, Bob's son, arrived home shortly after us, full of life and very happy, as he had been on the winning side in a football game with the smaller boys. Later in the evening, David Sorrill joined us for supper, and we discussed the ceremony. All the arrangements were made and it was agreed that the ceremony would be conducted by the Rev Swe Hla Phru.

For the next morning, the idea was to have breakfast at 6.30 and leave for Rangpur at 6.45. When the morning hour dawned, I vaguely heard Bob shouting from outside, 'Lawww-rence, are you coming?' Then it penetrated — I'm supposed to be going to Rangpur! With a speed that surprised me, I half fell out through the mosquito net and stumbled to the bathroom, shouting back, 'It's okay, I'm coming', in a voice that I hoped gave the impression that I had been up for hours!!

After a good breakfast we left at 7 o'clock with Bob at the wheel, Gwyn and David in the cab, and myself sitting in the open back of the landrover-pickup, enjoying the cool, morning air. By the time we arrived at Rangpur, 40 miles away, I can assure you I was wide awake, after all the fresh air en route, and the necessity for imitating the

action of horseriding! On arrival, we were greeted by the church members of the Rangpur District town church.

The sod is cut

When we had talked informally for a little while, and the introductions had been made by the Rev Swe Hla Phru, we moved to the site for the ceremony. After a few opening remarks the latter then requested David to say a few words and 'cut the sod'. There was a prayer of dedication, Gwyn spoke, and I followed. We sang a hymn, and Swe Hla Phru closed the ceremony with prayer.

However, the occasion was not quite over, as it fell to me to hand round 'jallopies' — local sweetmeats. I have no idea how they are made, but they are delicious! Then we were invited to Swe Hla Phru's house for a lunch of *kasi mangsa* (male goat), *sak* (rather like spinach), *dal* and *bhat*, followed by a banana or two!

Later in the afternoon we made our way back to Dinajpur. I drove, with Bob in the back of the vehicle. At Saidpur, the halfway stage, David and Bob changed places and we continued on. Eventually, we arrived back safely, and after supper I retired to ponder the day's experiences, wondering in how many ways Christ's Kingdom would be advanced through the development of the Sangha mission work, in what has proved to be a difficult area in which to serve.

GOING PLACES

by Elizabeth Goldsmith

Published by Inter-Varsity Press 60p

Do you feel that God may be calling you to 'full-time' service? Are you asked for advice by those seeking the Lord's will for their future? Then this is the booklet for you.

Brief and to the point, it is packed with sound advice and practical guidance. The introduction begins with the Great Commission, which is still binding on the Church today. What follows is the outworking of our Lord's command. Among many vital issues dealt with are: finding God's will, weighing up the type and length of service involved, gaining experience, training, qualifications, personal discipline and spiritual preparation.

Writing from her own experience as a former missionary, and as one who helps train others for service, Mrs Goldsmith has a sure touch in the advice she offers.

EDM



NEWS IN BRIEF

MISSIONARY MOVEMENTS

Arrivals

Miss R Montacute on 29 June from Kinshasa, Zaire.

Mr and Mrs C E Foulkes and family on 30 June from Khulna, Bangladesh.

Rev A H and Mrs Swanson and family on 4 July from Colombo, Sri Lanka.

Mr and Mrs J G Tweeddale on 5 July from Kathmandu, Nepal.

Miss H M Boshier on 7 July from Ngombe Lutete, Zaire.

Miss H M Hopkins on 7 July from Ngombe Lutete, Zaire.

Mr J A Ottaway on 7 July from Upoto, Zaire.

Rev D C and Mrs Norkett and family on 11 July from Yakusu, Zaire.

Miss P M Weatherby on 13 July from Bolobo, Zaire.

Miss B M Cooke on 16 July from CECO, Kimpese, Zaire.

Miss R R Harris on 16 July from CECO, Kimpese, Zaire.

Mr M Sansom on 21 July from Upoto, Zaire.

Mr and Mrs C M Sugg and family on 28 July from Upoto, Zaire.

Departures

Mr and Mrs G A L Phillips and family on 26 June for Kathmandu, Nepal.

Mr and Mrs J H West and son on 3 July for Mount Hermon School, Darjeeling, India.

Mr and Mrs A P North on 10 July for Kinshasa, Zaire.

Miss V A Green on 15 July for Ngombe Lutete, Zaire.

Mrs G E Myhill and son on 17 July for Nova Londrina, Brazil.

Miss G E MacKenzie on 23 July for Bolobo, Zaire.

Mr and Mrs N C Baker on 27 July for Kathmandu, Nepal.

THE BOYS' BRIGADE

It would be difficult, maybe impossible, to fully assess all that the Boys' Brigade has done by its support of the Baptist Missionary Society through the years. Suffice it to say that it has been an invaluable help to the work in all areas of the world and for this we praise God and thank the Brigades.

Last Christmas the Junior Section of the Brigade organized a Christmas Appeal to provide a minibus for use at the hostel for missionaries' children in Kinshasa, Zaire. The result of that appeal totalled £9,547 and recently at Felden Lodge, the Boys' Brigade Training Centre, a cheque for this amount was presented to Rev Fred Drake, the

Secretary (Overseas) of the Society. The photograph records this happy occasion. The minibus was supplied and shipped by Unimatco about whom there was an article in the August issue of *The Herald*.

BWA NOMINEES

Rev A S Clement and Koli Mandole Molima are among the 12 nominees from 10 countries for election as vice-presidents of the Baptist World Alliance. Mr Clement is Secretary of the Baptist Missionary Society and Pastor Koli of Kinshasa, Zaire, is Secretary of the CBFZ (Baptist Community of the River Zaire). They are subject to election by the 14th Baptist World Congress when it meets in July next year in Toronto, Canada.



Rev Fred Drake, second right, receiving the Boys' Brigade cheque

Birth

At Yakusu, Zaire, on 17 June, to Mr and Mrs P H Riches, a second son, Jonathan Peter.

Marriages

In Bury St Edmunds on 14 July, Mr Luke R Alexander to Miss Kathleen E A Ince, both of Pimu, Zaire.

In Hemel Hempstead on 14 July, Rev Desmond E Samuels to Miss Sheila C Finch, both of CNI, Delhi, India.

Deaths

In Birmingham on 21 July, Miss Emily Pentelow, aged 85 (China Mission 1922-48).

A PASTOR'S LOT IS A FULL ONE

continued from page 146

town-centre church, packed tight with over 1,000 people for special united services for all the ten Baptist churches in Kisangani, such as those at Christmas, Easter and the twice-yearly baptismal services. At other times, there is a congregation of about 80 each Sunday morning, including visitors waiting for transport or passing a short time here for their work. There is a nucleus of faithful members and it is good to see the numbers gradually increasing, especially amongst the students. Pastor has to deal with the difficulties of a floating congregation and many other difficulties not experienced in England, such as the theft, twice, of the mains switch in the church, and putting church members under discipline for polygamy, one of them having four wives and 40 children!

Pastor Tobotela also faces personal difficulties due to the lack of suitable accommodation for himself and his family. Each church is responsible for providing a house for its pastor, so the Makiso members have taken special collections from time to time, using the money to buy cement to make cement blocks. The pile of blocks mounts slowly, but there are still not nearly enough to start



Pastor Tobotela leaving for school

building and the children continue to sleep on the floor, as there is insufficient room for beds for them all. Despite all the difficulties the members of the family remain cheerful and radiate the joy of the Lord to all with whom they come in contact.

Women unite in worship and service

One Sunday a month, Mama Tobotela leaves home soon after the end of the morning service to attend a united women's service in one of the churches in Kisangani. This often involves walking at least five kilometres perhaps to a Pentecostal, an Anglican, an *Eglise du Christ au Zaïre* (Protestant) or another Baptist church or perhaps to the Salvation Army citadel or to the Military Camp where the women of all the various Protestant communities gather together to worship and praise the Lord in word and song.

The 'song' usually means six to eight different choirs singing one or two items

each, so it is not surprising that the service lasts until after 5 pm. From these services has come a deepening sense of fellowship amongst the women of the various churches, and in each of the suburbs groups have been formed of women from different communities who go out visiting the sick, those in prison, those in difficulty and trouble, and taking food to patients in hospital who have no family to feed them (hospital meals are not provided in Zaïre). In all their service, they remember that they are doing it for the Lord and use every opportunity which arises to witness for Him.

We praise the Lord for the growing together of the various communities, at a time when sects are proliferating in Zaïre, for their united work and witness; and for the many dedicated pastors and church leaders, praying that they may go forward together and that Christ's Kingdom may be extended in this part of Zaïre.



Mama Tobotela and her baby

A number of educational and medical institutions in Nagpur itself cater for Christians and others in the area. One of these institutions is St Ursula's Girls' High School. The Bishop writes: 'About 100 girls take their School Leaving Certificate every year, of whom about 30 go on to college. Others cannot afford college fees. A Secretarial Training Course will be very helpful for school-leavers and also meet a need in the area where there is a great demand for secretaries.'

2. Cuttack Diocese Adult Education

Cuttack Diocese is almost entirely of the Baptist tradition and mainly rural. It has

decided to reduce the number of its paid pastors in order to lessen its dependence on overseas financial support for the ministry. Through a literacy project it hopes to nurture more literate congregations and some leaders who can help to fill the gap left by the reduction in the number of pastors. The people in the three pastorates chosen for the literacy project are tribal and in an area of limited educational opportunity.

Two of the pastorates concerned receive some help from the CNI's Evangelistic Fund, but additional assistance is required for equipment and training for 12 workers with the aim of producing 1,000 new literates each year.

3. Bishops College, Calcutta

Bishops College, originally Bishop Middleton's College, is a main centre of ministerial training for North India, housing about 40 presbyters in training for a three-year course.

Founded in 1820 on a different site, it was mainly an arts and science college for nearly 100 years, only becoming a purely theological college of the Anglican Church in India in

1917. Today its work and numbers have expanded to the extent that its present buildings are inadequate and the need is urgent for new living quarters for staff and students; for central college rooms including classrooms, lecture rooms, more library space, facilities for indoor recreation, a staff common room, seminar rooms and an assembly hall. The developments envisaged are not ambitious but there is need to bring the facilities up to date and more in line with the function of the college within the life of the Indian Church.

Bishops College provides a BD course and a Diploma course in the English medium; it also provides a BTh course in Bengali, and lay training facilities. No 'walled oasis', both staff and students of the college are exposed to the realities of life in the city of Calcutta by many types of urban and parish involvement. Efforts are being made to raise money on the spot, but additional support is requested as part of a shared exercise not just in putting up new buildings but in Christian concern for people: in this case, people who are to be future leaders in that part of the worldwide Church.

October 28th – November 4th

BMS Gift and self denial week

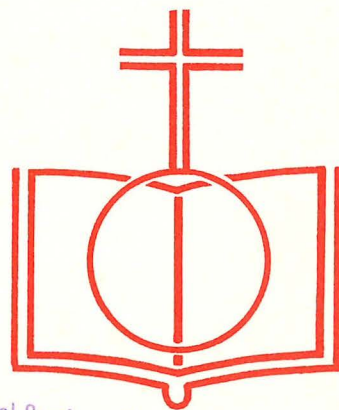
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to remember in prayer and in giving
the work of the Lord overseas

Serve Him generously

Missionary

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The magazine of the Baptist Missionary Society



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NEW WORKERS FOR BANGLADESH

NEWS IN BRIEF



Colin and Helen Laver have been members of Stockton Baptist Tabernacle for some years. Helen committed her life to the Lord there in 1969, while Colin made his commitment during a crusade at the church in 1972.

They were married in 1975 and the following year Colin completed his teacher training course at Bede College, Durham. Their intentions were to find a secure job, make a home of their own and perhaps start a family. However, due to the scarcity of jobs their ambitions were stifled.

Colin took several jobs, including working as a postman, before getting into teaching, and even then the post was only temporary. It was during this time that Colin and Helen felt that the Lord wanted them to take a different road. Although secure work in teaching eventually came their way, they believed that God had called them to work with the BMS in Bangladesh.

Their enthusiasm was fired at the Keswick Convention in 1978 where they both made a

deeper commitment to the Lord. This, together with much discussion with Jackie Whitelock, already serving with the BMS in Bangladesh, encouraged them to make enquiries about teaching and working as hostel parents with the BMS. They then asked to be considered as candidates and were accepted later that year, their church having agreed to support them in their call to missionary service.

Both Colin and Helen have been involved in Sunday school work and belonged to the church youth choir. Colin was involved in youth work for a while and was also a member of a singing group called 'Neginoth'. They are able to appreciate, especially during this past year, the way the Lord has brought them to this point of commitment. At the time of going to press, they were awaiting visas for Bangladesh. After language study in Barisal, they will go, with their daughter, Vicky, to serve in Dacca. They testify that they are learning more and more that God is in complete control, and that 'Jesus doeth all things well'.

NEW BAPTIST MISSION

Until recently mission work in the Canary Islands was undertaken by the Baptist Mission to Spain, as the seven islands of the Canary chain make up two provinces of Spain. However, due to the difficulty of promoting work from the peninsula, the islands being located 1,500 miles to the south, the new Baptist Mission to the Canary Islands has been formed. This will work with the national organization, the Spanish Baptist Union.

The seven islands have one and a half million inhabitants and there is only one small Baptist church in each of the two capital cities of Santa Cruz de Tenerife and Las Palmas de Gran Canaria. The island of La Palma has missions meeting in four places, with no pastor or missionary. Some have said that in regard to Christian work, La Palma is a 'Baptist Island'. The other islands have no Baptist work.

NEW READERS' SCRIPTURES

There are possibly 1,000 million functionally illiterate people in the world who are cut off from the riches of the written word of God because they cannot read. The Bible Society has produced specially designed Scriptures with such people in mind. The Good News for New Readers outreach programme is now in operation in 68 countries and has been wonderfully received. The Bible Society in India, who reckoned to reach about 10% of the population with traditional Scriptures, estimates that with New Readers materials they have access to 50% of the people.

The Bangladesh Bible Society also plans to provide cassettes for the hand-operated players available, together with printed booklets. Listeners can then follow the booklet as they hear the words read in their own language.

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

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Rev (Mrs) A W Thomas

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There are two important facts about mission overseas today. The first is that, without a doubt, it is still very much in the mind and plan of God, because He is still calling men and women to that service and employing in the work of the gospel overseas every conceivable talent.

As a Society we have been richly blessed in the numbers and the quality of those answering God's call and offering for service through the Baptist Missionary Society.

The second fact is that the churches overseas are anxious to retain the co-operation of the British churches in the enterprise of the gospel in India, Zaire, South America and every other country in which we serve.

The need for unity

At the first Asian Baptist Congress held earlier this year in India, Rev Edwin Lopez, Secretary of the Convention of Philippine Baptist Churches, said 'In the light of the vastness of the unreached people for Christ in Asia, the issue of togetherness, the need for unity, is an urgent reality. Asians must grapple seriously with issues of relationships, specially and specifically with missionary bodies.

'Even if the time will come when our giving will be three times that of the mission aid, or even if we shall have trained several people to handle our different areas of work, we guarantee our continuing appreciation of the missionary presence. For, when missionaries come to share their life and witness side by side with the nationals, the fatherhood of God and the brotherhood of men becomes manifest.

The need for the missionary presence

'When missionaries and nationals work together as brothers, sharing what they can do to contribute to God's work, the spread of His kingdom is hastened. . . . Their presence need not end with our attainment of self-government and self support.

'Jesus did not withhold anything to enhance the development of His disciples and the people as a whole. The whole missionary enterprise was started, promoted and continued with this as their mandate. For as long as this method is not amended or repealed by the Holy Spirit, the need for the missionary presence in any part of the world, especially in the third world countries, will continue to be valid.'

Urgent needs in Nepal

Thinking especially of Asia, the Society has received an urgent plea for help from the United Mission to Nepal. An office secretary is required for the Executive Director of the Mission — someone with the heart of a servant and a willingness to do the menial and the sophisticated, it says. An office manager is also needed to train and co-ordinate the work of Nepali assistants, while the Treasurer's Office seeks a secretary able to deal precisely with technical communications.

Every field in which we are concerned is asking not just for continuing co-operation but increased help in the work of the gospel — for more personnel to share with them the opportunities to spread the kingdom of Christ.

SUMMER ALL THE YEAR ROUND

Fishing boats on the beach at Colombo

by Alistair Swanson

On 3 July this year the Swiss Air jet liner took off from the Katanayake International Airport at 10.30 pm. Our BMS, Salvation Army and Trans-World Radio friends came to the airport to bid us farewell, for we were leaving Sri Lanka, not expecting to return. The previous Sunday, gathered round the communion table, we had proclaimed as we sang at the close of the service 'Jesus is Lord', and so ended four and a half years of ministry at the Cinnamon Gardens Baptist Church, Colombo.

Same but different

They were years of strangeness, frustration, disappointments, discouragements. I do not think that I ever became used to the situation, whether that was driving in Colombo, serving on committees, being part of the Sri Lanka Baptist Sangamaya (Union) or whatever. Everything in Sri Lanka was different. It was not a language barrier, because many, many people speak, and prefer to speak, English and they speak it fluently. The rules of the road are the same as in the UK — or so I was told! But within the Church things that were done in other parts of the world, and in other parts of Asia, could not or would not work in Sri Lanka. Church and para-church organizations with the same western names had little resemblance to what one would expect. Christian Endeavour, for example, had no Bible study, no chain prayer and no members at the church prayer meeting.

Yes, things are different in Sri Lanka and men are different. Oh, the basic need for man to be loved and to love, to know the Lord Jesus Christ as Saviour, to be redeemed through His blood, yes, these are the same. When men and women of whatever race, culture or creed are indeed born again by Jesus Christ through the Holy Spirit, then they are brothers, then they are sisters, and in Sri Lanka they are there, and very precious have many of them become to me. But men

are different, because of the culture in which they have lived and been brought up. Attitudes are different, standards are different, the way of doing things and approaching a given task is different.

Beautiful country

Sri Lanka is an island of 14 million people. Within her 25,332 square miles there is a fascinating variety of climate, vegetation and scenery. The sun shines down throughout the year — it is summer all the year round. Just once or twice did I feel that I wanted a fire! The beautiful handiwork of God is seen on every side. Going down south from

Colombo towards Galle, one passes beach after beach of beautiful golden sands, with the blue, green or grey sea breaking its gentle waves on the shore. Close to the shore are the fishermen's houses, with their fishing boats pulled well up on to the beach. The fishing boats consist of a dug out tree trunk, lashed to another smaller tree trunk, about a yard apart, and with a great square sail. The model is very old, and they are very picturesque as they make their way to the fishing grounds. There are fish of many kinds — shark, seir, sole, mackerel, to mention only a few. Moving from the coast inland one passes rubber plantations and



Cinnamon Gardens Church



waving coconut palms, and then as one moves into the hill country, there are the tea bushes with the pickers hard at work and the silver factory over on the hillside. Up in the hills are beautiful streams and waterfalls and every shade of green — everything to gladden the heart and cause one to cry 'Yes, God is good!'

Indeed, God is good, and I was greatly blessed by being and working in Sri Lanka. I was able to learn things there which I could not have learned in any other situation. I met brothers and sisters, many from different countries, who have become very dear to me through the fellowship we have enjoyed in that land. How true the hymn is, 'In Christ there is no east or west, in Him no south or north, but one great fellowship of love throughout the whole wide earth.'

Coming and going in the capital

Sri Lanka has an interesting export trade, not just with Ceylon tea, but also coconut, coia, charcoal, batiks, even prawns. The port of Colombo is a very busy place exporting and importing. Large grain ships arrive with flour and rice, others bring cars and machinery. Some of the cruising passenger liners call in at Colombo. The airport is also very busy for there is a flourishing tourist trade and thousands pass through the

airport every month, many of them tourists from European countries.

Well, all that is no doubt interesting but what about the Church in Sri Lanka? After all, this is what we are really interested in, the work of the kingdom. There is no doubt that distance does lend enchantment to the view, but I want to draw a fair picture. Although I do not have a 'success' story, it was not all disappointment, discouragement and frustration, and what I write I do so in no condemnatory way, rather out of a concern that you who read this will read it carefully and prayerfully.

Small places and small countries have their own problems. It began to dawn on me, as I got to know people, that everyone was related to everyone else! Sometimes that relationship was pretty distant, but the relationship was there. This not only has problems for a new missionary — I sometimes found my foot in my mouth! — but it also presents problems within the church. In a close-knit community, earlier mistakes are not easily forgotten or forgiven, rather they are remembered and sometimes the offenders' future prospects are put in jeopardy. The caste system which is officially abolished by the government still hangs on, and is still very much a consideration when

it comes to marriage. Sometimes it happens that the couple's caste is more important than the faith they proclaim to profess.

Lack of Bible teaching

There are other problems for the young Baptists in Sri Lanka wanting to get married, and one of them would appear to be an insufficiency of eligible young people within the Baptist circle. What happens is that marriages are arranged between Buddhists, Hindus, Muslims or Roman Catholics, and so, eventually, these young people are to all intents and purposes lost to the denomination. The Church in Sri Lanka is a very nominal Church, and therefore a weak one. There are a great many 'grandchildren' in the Church, third generation people who have made no real commitment to Jesus Christ as Lord and Saviour. When a young person reaches the age of 16 or 17, then a parent or an aunt approaches the minister for the young person to be baptized. They have reached the age when 'this is what you do'! To break through this idea and get down to Bible teaching is very difficult indeed, but it must be done if the Baptist Church in Sri Lanka is going to grow.

continued overleaf

continued from previous page

Another aspect of the Church which is weak is its giving. There has not been a great number who tithe, nor is there a very generous offering, indeed that is not the word which is used at all. The giving in the Baptist Church in Sri Lanka is by subscription, and if one pays a subscription, then all the facilities must be made available!

The weakness of the Baptist Church in Sri Lanka, as I see it, stems from two things. First of all there is a lack of fundamental Scriptural teaching. There is the 20th century liberalism and there is the idea of universalism. The God of the Old Testament is not the same as the God of the New. 'I believe in the God of the New Testament' someone once said to me. In another discussion the comment was made, speaking about a passage in Corinthians, 'Oh, yes, but that was Paul!' 'In my Father's house are many rooms . . .' has been interpreted as meaning that there is a second chance on the other side! The Church in Sri Lanka needs to get back to the Bible.

Lack of prayer fellowship

The other lack is that of meeting together for prayer. There is no doubt that the people of Sri Lanka pray. I was stopped on the pavement of the city on one occasion by a man who asked me to pray for him! Never in the UK have I had that experience. The Buddhists and the Hindus pray; they go to their temples and they pray alone. The Christians also pray, but it is difficult to gather them together for prayer. One of my most faithful attenders and participants at the prayer meeting at Cinnamon Gardens was a Methodist, and he came because there was no prayer meeting in his own church. I was so glad of his fellowship, love and concern. There are, as in other places, all the reasons for not coming together for prayer but the fact remains that there is little prayer life in the Church of Sri Lanka.

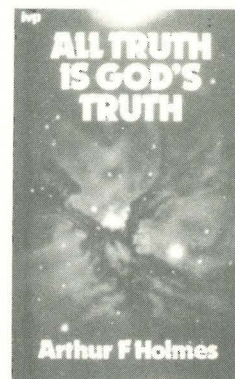
These two situations, lack of Bible teaching and lack of prayer fellowship, are contributing factors to the weakness of the Church, and to the internal strife and jealousies that are apparent in the community. Where there is strife and lack of love then there is the devouring of one another, as Paul reminds and warns the Church in Galatia.

So what is the future of the Church in Sri Lanka? A lot I believe will depend on us. Are we willing to pray for the Church in this land where so many of God's good material gifts are in evidence, and where certainly there are His faithful followers and servants. There are those who have grown in the faith; there are those who gather together with others for prayer; there are churches which have prayer meetings and outreach; there are ministers who proclaim faithfully the whole Word of God. Pray for them, for it is their country, and they know only too well the difficulties they are up against. They too know disappointment. They need to be encouraged in the Lord and the things of the Lord. Unlike missionaries, they cannot come away on furlough. They have no easy task.

Labourers needed

The ground in most parts of Sri Lanka is fertile; it seems that there is growth everywhere, everything is green. I believe that in spiritual terms also the ground is good and ready to bring forth much fruit for a large harvest. We must pray to the Lord of the harvest, that He will send forth labourers. The Sri Lankan government has a slogan in these days which says 'Let us build a free and righteous society'. The Church in Sri Lanka has the foundation for a just and righteous society, the foundation that no man can lay, the foundation which is the Lord Jesus Christ. May the people of Sri Lanka know, as we knew in Cinnamon Gardens Baptist Church as we sang the hymn, that 'Jesus is Lord'.

BOOK REVIEW



ALL TRUTH IS GOD'S TRUTH

by Arthur F Holmes

Published by Inter-Varsity Press. £2.50.

The author is Chairman of the Department of Philosophy at Wheaton College, Illinois. He describes his book as 'a summons to rest our intellectual hopes on the God who revealed himself in Jesus Christ'. His main thesis, often stated is that 'all the truth and knowledge we can ever gain comes from God'. In the first part of the book he discusses the idea of truth, and in the second considers human reason and our means of getting at truth. A final chapter is on 'Christ the Truth' and ends with a plea for continuing pursuit of truth 'under the judgment of God's word which is our only final rule of faith and conduct'.

To follow the argument of the first part an elementary knowledge of the history of modern philosophy is helpful. The book is written by a committed Christian for young committed Christians. For the most part it is a plea for the pursuit of sound learning and an understanding of the inter-relatedness of all truth. But certain basic assumptions are never examined as, for example, that of the infallibility of the Holy Scriptures in the original languages as first written down. There is therefore a certain lack of integrity in the whole. But it should help its readers, being convinced Christians, both to understand the reasonableness of their own faith and to be adventurous in their pursuit of knowledge of God's creation.

ASC

THE THREE IN THE MIDDLE

by Rev D E Weerasinghe

Almost right in the centre of the island of Sri Lanka and 88 miles from the capital, Colombo, is Matale. Sixteen miles south of Matale is Kandy and 42 miles north of Matale is Kekirawa. These three — Matale, Kandy and Kekirawa — form the group of Baptist churches for which I am pastor. I am based at Matale and since October 1978 have been assisted by Rev Mike Stroope, an American missionary of the Southern Baptist Convention who lives with his wife in the Kandy Mission House. A third worker is stationed at Kekirawa.

Still learning the language

At Kandy I take the services on the first Sunday and conduct the Lord's Supper and the church meeting. I also spend the whole of Tuesday visiting homes, holding cottage meetings and, when necessary, taking deacons' meetings and doing hospital visitation. Rev Stroope is responsible for the services on the last two Sundays of the month. Since he is still occupied with Sinhala language study, he is only able to give part of his time for services in the

group. Every second Sunday is fellowship Sunday when the service is arranged by one of the deacons who is himself a good lay preacher. Recently this church has begun adult Bible study classes, held prior to the morning worship, and many people, including parents who bring their children to Sunday school, attend these classes.

One of the special projects of this church is the work at the open prison camp at Pallekelle, six miles away from Kandy. This work was begun by the late Eric Sutton Smith, whose initiative and zeal made it possible for the church to meet the spiritual needs of the inmates. Plans are now being made to build a chapel at the camp and other Christian churches have pledged their support.

Switching to Matale, we have Sunday school and a Sinhala service in the morning, an English service in the evening, prayer meeting on Wednesday and cottage meeting on Thursday. The first Sunday services are conducted by Rev Stroope while I am

responsible for the following two Sundays. The services on the fourth Sunday are conducted by the Methodist minister from Kandy and a Methodist lay preacher. Six miles away at a village called Ambagastenne, we have ten Baptist families and services are held there three times a month, on Saturday afternoons.

Caring for the elderly

At Matale we have a home for elderly ladies called the Baptist Jayanthi Nivasa, which was started in 1962 to commemorate 150 years of Baptist work in our land. The opening of this home has met a great need and at present there are 14 residents. Although the home began with only cubicle accommodation, through the grant from the World Council of Churches a first floor was added and opened for use in June 1970. With a further grant from the WCC it is planned to demolish the old buildings and put up further accommodation, to meet the increasing demand for admission. The home is situated in pleasant surroundings and adjoins the Baptist church.



Matale chapel

At Kekirawa the congregation is made up of Sinhala and Tamil members, so both languages are used at the services on Sundays and at the Wednesday prayer meetings. Rev Stroope and I spend a weekend each here and, as it is the only Protestant church in the area, we enjoy fellowship with many regular worshippers who do not belong to the Baptist denomination. The church is also in a fast developing area and many Christians are coming to live here because of the Mahaveli River Development Scheme of the Government. So new doors of opportunity are opening up around us and it is my prayer that we will discern how the Lord wants us to go ahead in the work of establishing His kingdom in this place. May He direct you, too, in your different situations, many miles from this group of churches in central Sri Lanka.

EDUCATION BY FAIR MEANS OR FOUL

by Margaret Hughes

Once, on a medical trip with one of our missionary nurses and another friend we were given caterpillars for lunch. The friend had only recently arrived in Zaire and I remember telling her, some time later, how impressed I was that she, such a new missionary, had eaten up her caterpillars. Sheila then admitted that she had not, in fact, eaten them but had deftly pushed them under a salad leaf which she left on her plate! Chatting to a couple of our sixth year students nine years later and asking them about their family background, I discovered that Yenga's father is the nurse in charge of our Baptist dispensary at Yaokombo and I think it must have been in his house that we were offered those delicacies.

Uncle and nephew in class together

Yenga was not at home at that time. Though only in primary school, he was up in Kisangani for his education. He came to us four years ago and has just taken his final school exams; in a couple of weeks he will be taking his State Certificate. So, too, will his uncle, Litete, who in spite of the relationship is the same age, 21, and in the same class.

Litete's father is an agriculturist but both he and Yenga's father would like their sons to go on to do a medical course. Yenga would rather become an agriculturist though Litete would be quite happy to do medicine. There is just one problem. The only medical faculty at present is at Kinshasa, but there has been a proposal to open a medical faculty here in Kisangani for the next academic year, though it remains to be seen if this will happen.

There is still, however, the hurdle of the State Finals to get over before either can go on to something else. One third of the certificate is based on the final year's schoolwork and two thirds on the State exams. If there is more than 10% difference between the school marks and the State exam marks, the school results are

discounted to discourage teachers from giving over-generous marks in order to get their pupils through. To obtain a university place and grant, a pupil must have an average of 60% or more for all the subjects. The course is less specialized than in Britain so Yenga and Litete, although in the science section, have to take exams, not just in physics and maths but also in French, English, history, geography and philosophy. The last three subjects together with a civics paper have to be done on the last morning of the State exam.

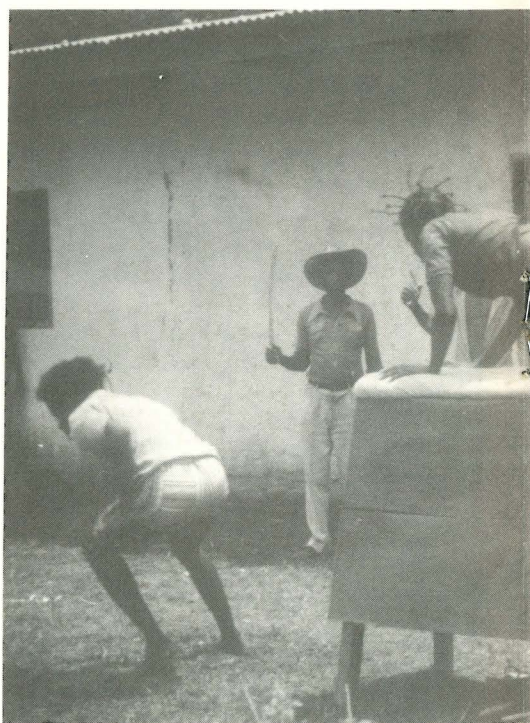
Slipping in through the back door

Since the system was changed to allow anyone, with 60% or more, to go into any faculty regardless of what course they followed in secondary school, the first year of university is spent mostly doing what science students have already done at school. Those coming from education or language section schools however have quite a hard time. Then there are usually a number of students who have not got a certificate at all. They have got in through bribery. Indeed last year on the three campuses there were over 2,000 irregular registrations. It was January before the first year at the science faculty here could begin because of the time taken to sort out those not entitled to be there. Even then the students only got teaching in half their courses because of lack of staff, particularly in physics and maths. Sometimes visiting professors have come to do three week stints, but this year it was necessary to suspend the third year classes as the students had not covered enough science in their previous years to be able to follow courses such as physical chemistry. So even if Litete and Yenga manage to get the coveted 60% they will still be somewhat uncertain as to future progress.

Yet in our school they have at least had a reasonable background as we do have a laboratory, even if it has only got one sink,



Yenga and Litete



Over the top!

The Missionary Herald

Though there have been a number of increases in paper costs and also wage awards in the printing trade over the last three years we have not raised the price of The Herald. Unfortunately we cannot absorb these increases any longer and are forced to raise the price to 12p per month in 1980.



and the water pressure is so low that if someone drinks from the tap in the playground, no water reaches the lab! Alas, too, for the last few years we have not been able to do certain chemical demonstrations, such as the cracking of liquid paraffin or distillation of coal, because there has been no gas available. The lack of methylated spirits for the small burner prevented us from carrying out some group experiments towards the end of term. This week however we managed to buy five litres locally, made in Kinshasa, but it cost us £10. It was therefore interesting to hear on the radio that South Africa is setting up new plants to produce ethanol at 13c a litre.

Teaching on both sides of the river

In spite of the problems, however, Litete and Yenga have had regular practical chemistry classes. We have not been able to maintain the biology classes because our ten microscopes were stolen a couple of years ago. Then, too, the sixth form biology teacher is also headmaster of the new Baptist secondary school, on the other side of the river in the Lubunga parish. This creates something of a problem in giving really regular teaching to our pupils. When we held our staff meeting early in November, it was a shock to learn that seven teachers had left since term began.

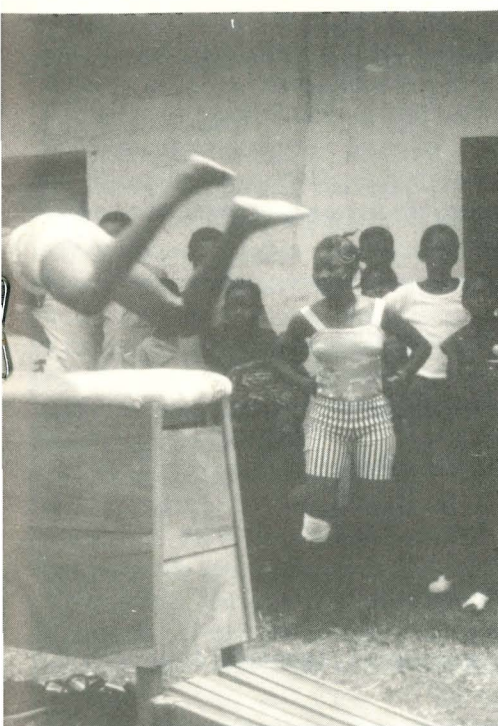
Some had been appointed by the Baptist church to be headmasters or deputies at the six new secondary schools which had been opened. One had got a better paid job at the brewery! Another left because he is polygamous and said he would never get promotion in the Protestant system. As we have only 17 full-time and two part-time teachers, this was a considerable percentage of the staff to change. There is always a gap before new teachers are appointed and then they may not have the right qualification. To replace a maths teacher recently the authorities engaged a biology teacher. Every year the same sort of thing happens and one

wonders why educational appointments cannot be made in vacations, and some rule about length of notice made. As it is, if a person is not leaving the employ of the Church the length of notice for moving to another Baptist school is zero, and if a teacher is leaving the Church schools he does not care about notice anyway.

Even when there is a complete staff many lessons are not given. Annie Horsfall checked on Yenga's class one week in the middle of the year, and out of 33 lessons on the time-table the teachers had only turned up for 21 of them. So widespread is this practice that the National Education Authority made a decision to retain 5 zaires from a teacher's salary for every unjustified absence. There was a noticeable improvement after that came into effect! But in some cases new teachers may go for months before their salary begins to come though from Kinshasa because of all the red tape.

Headmaster on a shopping spree

Even when the administrative machine is working, teachers in the town are better off than their colleagues in the bush, because when the money has come through for salaries, they do receive it straightaway. But for schools in the interior where there is no banking system, the headmasters have to make their way to town each month. This can mean possibly hitching a lift or coming by river boat if there happens to be one that week. From Irema and Lingungu to Kisangani may well take two days with maybe, a day or two waiting for the money to come through (though the last two times they have had to wait a week). Then there are the couple of days to get back after doing some shopping in town. Too often a headmaster succumbs to the temptation of spending much of the teachers' money as well as his own, and it is a real headache for



continued overleaf

EDUCATION BY FAIR MEANS OR FOUL

continued from previous page

Pastor Mokili, CBFZ Superintendent for Upper Zaire, to try and get justice done in all the problems that arise. The inspectors, not having transport of their own, cannot control the district schools as they would wish, and there has been more than one case of a fictitious teacher on the pay list obtaining a real salary. To remedy this the Education Department of the CBFZ has recently bought the old land-rover mobile dispensary from Yakusu Hospital. If this can be made roadworthy it will help to give some sort of coverage to our 53 primary schools and 28 secondary schools in Upper Zaire.

Those figures are helpful for putting into perspective the contribution of missionary teachers in our education system. People in Britain may not realize just how small this really is. Out of 205 secondary school teachers in our Baptist churches in Upper Zaire only two are missionaries. There is one part-time British teacher who is a Christian though not a missionary. All the rest are nationals.

Another hindrance to effective learning for Litete and Yenga and their schoolmates is lack of text books. There was a time when we had a text book for each pupil for most subjects, but over the years these have gradually dwindled through theft. But it is not only the pupils who steal. Teachers sometimes go off with books when they leave. There is not one teachers' handbook left for the four volumes of the English text book, and it is impossible to replace these for they are out of print. In some cases the textbooks are Belgian and somewhat complicated for our pupils. Half the lesson then has to be spent copying notes.

Helping the machine along

It was after a chemistry inspector had made remark on this to me some years ago that I began to stencil out worksheets, and have

gradually been able to complete the sets for all the subjects I teach. I had to do a few new stencils this year as I got further in the syllabus, but most of the others could be re-used—just as well, as the price has escalated to over 5 zaires a stencil (250z for a box of 48) i.e., £1.80 each. The pupils buy the worksheets at cost price, five or ten at a time if I can get them duplicated. This is no mean task—150 worksheets in all for the classes I teach, done on a duplicating machine which lives with its side permanently removed so that we can see the workings and press the right levers! Paper has shot up in price and we have tried to lay in stocks. In the last few weeks it has more than doubled in price to 45 zaires a ream, but I think we have enough in reserve for next year's worksheets.

Now that the schools are back in Church hands this has become again a 'Christian' school. For some reason assembly is only held on Mondays and Saturdays though the flag raising is compulsory for every day. Pastor Lituamela is now teaching religion in the *Institut*, one hour a week in each of the 12 classes, and Pastor Tobotela, in charge of the Makiso 'parish', teaches in the 12 classes of first and second year which have school in the afternoons. Neither, I imagine, has an easy job for RE is not an exam subject and many pupils will skip off if they

possibly can.

One of the problems of being in a town school is that of finding a suitable time for a Christian group to meet. Our group meets after school on Saturday in the laboratory as all the classrooms are occupied by the *Cours d'Orientation* as soon as school finishes. I must confess that after leaving home at 6.45 am and teaching through to 12.20 with only ten minutes break I tend to doze off till someone makes a provocative statement like 'baptism makes you a Christian', then I come alive with a start! It is mostly third and fourth year pupils who come to the group. None of the sixth form seems to have a lesson last period so they prefer to go off home. Litete and Yenga are professing Christians but only came back for the group when we had a visit from Citoyen Kabi from Kinshasa whom I had specially recommended to them. He was staying with his friend, the university chaplain, and kindly missed his lunch hour in order to visit us at *Institut Lisanga*. He spoke on the first few verses of John 3, and it was an encouragement to listen to such a committed, joyous Christian. The Church in Zaire could do with many more like him, and we pray that God may bless his testimony as he visits many school groups and runs SU camps.

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A MIRACLE IN ITSELF

At the beginning of this year some 6,000 people from 35 nations converged on the twin cities of Hyderabad and Secunderabad in the Andhra Pradesh State of India. They had come for the very first Congress of Asian Baptists.

From Monday to Sunday this great company of Asian people mingled in fellowship under the gaily coloured *shamyana* (marquee) and along the streets of the host city.

The theme of the Congress was 'One Faith, One Fellowship, One Focus' and this was considered in group discussions each morning and afternoon, while the evenings were used for praise meetings at which Asian choirs led the singing and speakers from many countries spoke to the theme.

The President of the Asian Baptist Fellowship, Dr W G Wickramasinghe of Sri Lanka, declared that the fellowship among the Asian Baptists was 'spiritually conditioned'. It was not something they had accomplished by their own good works but it was what God had accomplished through His people.

A work of the Spirit

'This fellowship should be seen as the creation of God through his Spirit for though under this *shamyana* there are different races, groups and cultures, who speak different languages, yet are the barriers of communication surmounted by a language of the Spirit', said Dr Wickramasinghe as he spoke for 1.6 million members of 13,292 Baptist churches scattered throughout Asia and the south west Pacific.

According to Baptist World Alliance statistics, Asia now has the second largest number of Baptists in the world, with India ranking second of the countries with the most Baptists. It has 810,000 members and is followed closely by Burma with 318,000.

Dr Ronald Gouling, one time minister of



Welcome to delegates as they arrived

Haven Green Baptist Church, Ealing, London, and now Baptist World Alliance Secretary of Evangelism and Education, reminded those present that the Congress was 'a demonstration of the work which God has done in Asia, beginning with William Carey who first carried the Baptist message to India in 1793. Despite the dominance of Islam, Buddhism, Confucianism and other religions — despite the handicaps of frequently unfriendly governments, Baptists have continued to grow in numbers and in outreach. The Congress, overcoming the vast problems of geographical distances,

language differences and financial poverty in many areas, is a miracle in itself.'

Back to the origins

The Congress was welcomed to India by Dr Channa Reddy, the chief minister of Andhra Pradesh. He is a Hindu and in his welcoming address he stressed the need for creating godliness all over the world for the welfare of humanity. 'As humans who are the creation of God it is necessary for everyone to do something good for humanity' he said.

continued on page 175

NOWHERE TO WALK

by Peter and Margaret Goodall, who wrote this article three months after their arrival in Sri Lanka.

When you know that in a comparatively short time you are going to live in an altogether new environment, you become preoccupied in your thinking, trying to put yourself into the imagined place to which you will be going. Before we came to Sri Lanka we read as much as we could about the country. Now the time has come when we are beginning to reconcile what we expected with what we are actually discovering. Our first impressions are not likely to stay with us into the distant future. I remember saying quite distinctively, 'All the romance has gone already', so it is perhaps best to say nothing at all about a new country until the culture shock waves subside.

Roads are chock-a-block

However, after some weeks, the excitement of the new challenge returns and the possibilities of service begin to take shape. Initially, as you drive through the towns, you wonder why the whole of the country's population is on the particular road that you are trying to follow. Then you notice



International Year of the Child drama competition

there are no footpaths for the pedestrians and so they also have to use the road along with the dense traffic. Has no one read the highway code? What on earth are the animal owners thinking? Cannot the animals stay in their fields? Another thing, I thought there was a fuel shortage, but the majority of the diesel fuel is not being used efficiently — it pours in sickening smoke from the buses and elderly, worn vehicles. Every vehicle that moves carries numerous people all hanging on for dear life, and somewhere in the buses are the bus conductors with their arms pinned to their sides quite unable to collect anything.



Buddhist procession — a common sight nearly every Saturday

We could go on for a long time talking of the strangeness and the contrasts between Hertfordshire and the Colombo district that is fast becoming our new home. But as yet I have said nothing of the people. The children of Sri Lanka are so very attractive in their all-white school uniform. The girls wear their hair long but tied in plaits. The boys wear high-waisted white trousers and spotless white shirts. Strangely enough they never look dirty even after a long morning in school, working in the high eighties and the



Peter Goodall (right) with baptismal candidates

high humidity of Colombo. One of our very early discoveries was that the churches, especially the rural churches, have good numbers of young children and teenagers.

The older ones seem to take their faith very seriously and are quite able to be in church services that last two or three hours. One service in which we shared, a church anniversary, began at 9.45 and ended at 2.00! The lunch that day was given by the church members.

Welcomed by young and old alike

During our first months we are spending considerable time visiting the church congregations which radiate out from Colombo as far as the hill country of Kandy and Matale. At Matale we stayed in the guest room of the *Jayanthi Nivasa*, the name given to the Baptist home for the elderly. We were given a fine welcome by the old ladies there and by the student boarders who are from the nearby school which, like so many other schools in the country, was part of the Baptist work. The government took over the schools and so they become the responsibility of the Buddhists, but even

after the changeover the Matale school continued under the headship of Vera Armond. The work of the dedicated Baptist teachers of past years will continue to bear fruit into the future.

One of the delights of coming to Sri Lanka has been to trace one of the great pieces of work that was done during Eric Sutton Smith's ministry in Kandy. While acting as the prison chaplain in the Kandy district, Eric helped to win for Christ some of the prisoners there. We have very recently met one of these Christians who is now out of prison and has taken up some voluntary work with the Red Cross Society of Sri Lanka. George goes out to a village some way from Kandy and looks after the sick and at the same time is beginning to prepare the village for the preaching of the gospel. He believes the time is ripe for the beginning of a church house group.

continued overleaf



One of the many Buddha statues along the roadside

NOWHERE TO WALK

continued from previous page

The privilege of ministry

We recently took part in a village prayer group right up in the hills beyond Matale. We were greeted by a roomful of people, including a number of children and young people, all eagerly listening and sharing in a simple Bible reading and exposition with prayers and hymns. After the services I was asked to go with the pastor to visit one of the members who was feeling very frightened and anxious. The pastor talked with her and then I prayed that she should be freed from the heavy anxiety. I sensed the enormous privilege of ministry that all ministers so often feel as they work in the name of Christ.

Back in Colombo the challenges are as great as the work in the country as a whole. The Cinnamon Gardens Church is looking for a minister to continue the work that Alistair Swanson has been doing during the last four years. The possibility of development that the church site and centre offers is exciting. The site is in the heart of the busy capital which all the time has about it the feeling of being lifted and becoming a centre of culture, tourism and commerce.

Margaret and I are busy about language study under the tutelage of the wife of the Methodist author, Rev Lynn de Silva. We are worked hard, and at times we wonder how long it will take to master Sinhala. At the moment we are beginning to follow the words of the hymns but the meaning quite escapes us, unless it is 'Blest be the tie that binds'. We sing that particular hymn at least once a weekend.

Plans to counter the one-man band

We hear that in the not too distant future the Sri Lanka Baptist Sangamaya plans to begin a training programme for the lay leadership of the Church here. It is clear that the lay leadership is more potential than actual. The work of the Church is carried



Buddhist procession

largely by the dedicated ministry of the denomination, and unless the minister is doing it, the work is not done. I seem to have heard this before somewhere. I do hope that the thinking behind the project does not remain in the files, but does in fact come into being. I am sure that a better equipped lay leadership will have profound effects upon the development of the work.

The para church organizations are extremely busy arranging conferences, in fact we have never met so many branches of evangelistic enterprise before. Another feature is the arm of the charismatics that sweeps in the dissatisfied church members of the denominations. This can have a sad effect upon a small church membership as we know from other contexts. Only time will tell, and provided we continue to be a praying Church, and an alert Church, ready for the guiding of the Holy Spirit, we must not be too depressed by the threat of numerical success — after all Jesus did very well with a handful of fishermen.

One of the facts that we knew on our arrival here was that of the long awaited union of the Christian Church of Sri Lanka which so far has not materialized. For many years the

leaders of the denominations have worked and prayed for union, but the way was blocked. We see two main reactions, a sigh of relief from the unconvinced, and a feeling of despondency from those who had held such high hopes. It would be foolish to make very much comment at this juncture since we have only just arrived in the country. But when opportunities come for practical exploration and prayer together in the mission of Christ we must surely encourage one another and share in service and evangelism. All around are the strong influences of Buddhism, Hinduism and Islam. In the light of such religions, the Church needs to be seen to be working effectively in harmony even if not in unison.

'Fulfil your ministry'

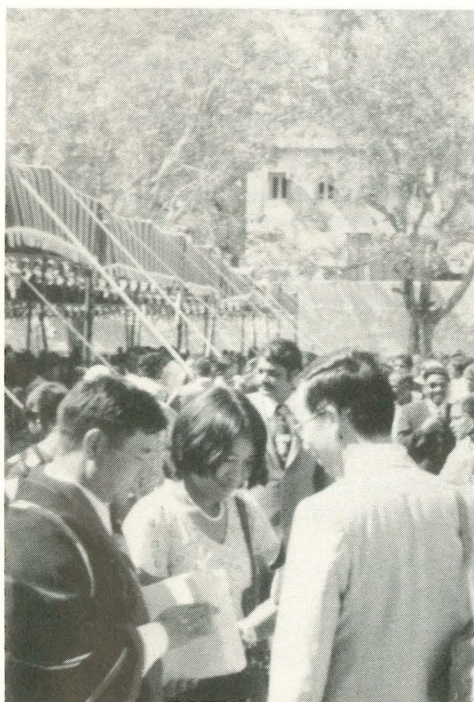
There are so many things we could say about our new circumstances. We could tell you about the difficulties we have already encountered, or we could share with you our hopes and aspirations for the future. But may we simply ask for your continued prayers that we might know and fulfil the will of God for us in this place. May the grace and peace of Christ be with us all, in whatever sphere of service.

A MIRACLE IN ITSELF

continued from page 171

The president in his welcome message claimed that it was most fitting that they met in the great land of India which was the scene of the unique ministry of the father of the modern missionary movement — William Carey of Serampore. He felt sure that the delegates would be captivated by the ancient civilization of India and the rich diversity of its cultural expression. He believed too, that they would be inspired by the history of the Christian enterprise, the vision and the valour of the heroic pioneers and their invincible faith.

Dr David Wong, the President of the Baptist World Alliance in replying to the welcome address, also referred to the fascination of the host country. He quoted Mark Twain in saying 'India is the cradle of the human race; the birthplace of human speech, the mother of religion; the grandmother of history; and the great-grandmother of tradition.'



Delegates outside the shamyana

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He also referred to Krishna Pal, Carey's first convert, and pointed out that he wrote the first Baptist hymn ever written in Asia, *O thou my soul*, which is still sung by many Asian congregations today. Thousands upon thousands of Indian people have come to know Christ as a result of the ministry of William Carey and those who carried on from his beginning.

Colourful occasion

The Congress was colourful in every way. Delegates for the most part wore their national dress and particularly striking were the Indian ladies in their wonderfully coloured saris. These blended and contrasted with the *shamyana*'s brilliantly coloured canopies, fringed drapes and attractive furnishings. At night the place was alight with festoons of coloured electric light bulbs strung from tree to tree and the welcome sign, written in Telegu and English on the facade of the *shamyana*, was also illuminated.

The diversity of types and nationalities was extreme and yet throughout the whole there was the strongest sense of unity. The Bible study groups helped to foster this and as the Congress progressed it was good to see people mingling and chatting as if they were old friends.

Together in the Lord

So purposefully the Congress moved toward the final service on the Sunday morning — a solemn, memorable and blessed occasion. The preacher was Dr W A Jones of America who gave his message with telling effect. The whole congregation stood in silent token of rededication, their heads bowed in prayer. Then they linked hands and sang 'Blest be the tie that binds. ...'

'Wonderful,' 'magnificent,' 'thrilling,' 'inspiring,' 'blessed' — these were but some of the adjectives which delegates clutched at in an endeavour to express their genuine appreciation of the Congress and what it had meant to them.

It was an historic week for the Baptists of Asia. In it they experienced what it means to belong to the family of God, to meet with brothers and sisters from other lands, to pray, to talk and laugh together. There is certainly no doubt that the Congress provided Indian Baptists in particular, as well as those from other Asian countries, with very real encouragement and the realization that they are far from alone in their faith.

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ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks
the following legacies and gifts sent anonymously
or without address.

(27 July-29 August 1979)

General Work: Anon: £10.00; Anon: £4.75; Anon:
£30.00; Anon (Grateful — Chelmsford): £5.00;
Anon: £10.00; Anon (CYMRO): £13.00; Anon
(FAE — Aberdeen): £10.00; Anon: £30.00; Anon
(SH): £2.00; Anon: £30.00; Anon: £15.00; Anon:
£1.00; Anon (CYMRO): £15.00; Anon (Stamps):
£19.99; Anon: £5.48.

Agriculture: Anon (MAC): £5.00; Anon (MRC):
£10.00.

Bangladesh Relief Fund: Anon (EMW): £5.00.

Medical Work: Anon: £50.00.

Nurses' Project: Anon: £5.00.

Women's Projects: Anon: £1.00; Anon: £100.00.

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Elsie Gregory
Mr A I Hitchman
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Miss E Pentelow
Miss A W Randall
Miss K M D Steedman
Mr B P Stockley
Miss C E Wood

MISSIONARY MOVEMENTS

Arrivals

Dr J D L and Mrs Bulkeley and family on 1 August
from Yakusu, Zaire.

Rev A Brunton and Mrs Scott and Callum on
10 August from São Paulo, Brazil.

Miss G S Evans on 15 August from Yakusu, Zaire.

Mrs J W Passmore and son on 15 August from
Ruhea, Bangladesh.

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Rev F J Grenfell on 18 August from Kinshasa,
Zaire.

Mrs R Young and family on 30 August from
Dinajpur, Bangladesh.

Departures

30.00 Miss D Smith on 31 July for Rennie's Mill Village,
Hong Kong.

100.00
100.00
3,247.48
400.00
2,500.00
200.00
100.00
100.00

Rev H R and Mrs Davies and family on 31 July
for Curitiba, Brazil.

Rev K and Mrs Hodges and family on 2 August for
Santo Antonio da Platina, Brazil.

Mr D Aubrey on 7 August for Pimu, Zaire.

Rev F W J and Mrs Clark and family on 11 August
for Sao Paulo, Brazil.

Rev D W and Mrs Doonan and daughter on 16
August for Cuiaba, Brazil.

Rev E J and Mrs Westwood and family on 16
August for Curitiba, Brazil.

Miss H Vicary on 17 August for Berhampur, India.

Miss B R McLean on 17 August for Lapsibot,
Nepal.

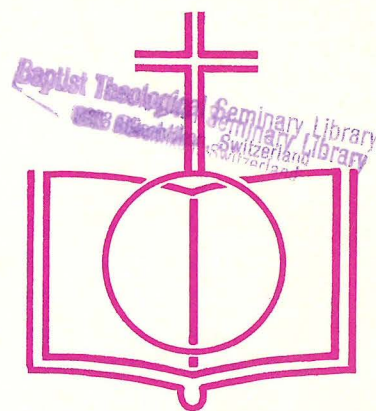
Rev D E and Mrs Samuels (née Finch) on 22
August for Delhi, India.

Miss R Montacute on 28 August for Kinshasa,
Zaire.

Missionary

HERALD

The magazine of the Baptist Missionary Society



DECEMBER 1979
Price 10p



'Glory to God . . .
and on earth peace.'

'Suddenly there was with the angel a multitude of the heavenly host praising God,' and from that time onward the Church has echoed and re-echoed this note of praise as the Advent season leads on to Christmas Day. The Church has also repeated, through the years, the message of the angel and wished for mankind that joy in the Lord which expels all fear.

In many countries, and in innumerable settings, the Christmas story is proclaimed as it is at Chandraghona Hospital, Bangladesh (shown on front cover). As Jean Westlake, the Nursing Superintendent who has trained the children of the hospital workers, looks on, her prayer is that the children who take such delight in acting, and the audience of patients and staff, may see more than a spectacle and hear more than mere words. How earnestly she and her colleagues in every country in which we work desire that the true meaning of Christ's birth and the great love of God may be conveyed to all.

Our prayer, too, is that you may know the blessing of Christ's coming in your home this Christmas time.

NOMINATIONS for GENERAL COMMITTEE

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for the
Baptist Missionary Society
General Committee
should be received in the
Mission House by
11 January 1980

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Sri Lanka
Tanzania
Trinidad
Zaire

Over many weeks we have been experiencing a build-up towards Christmas. From early in the autumn period shops have been displaying Christmas goods and the tempo of the persuasion to buy and buy has been increasing. The whole process is carried on against a count-down of so many days to Christmas.

This commercial exploitation of the advent story is, alas, all that many know of the birth of God's Son into our world, yet there is little doubt that all in the western world are aware of the approach of a special season of goodwill, however much they may fail to comprehend its true meaning or use it for its proper ends.

For some there is nothing special about Christmas

In other parts of the world, however, as many of our missionaries point out, there is no sense of a build-up to Christmas like that experienced by us at home. It seems as if suddenly the occasion arrives. There is no feeling of growing excitement and expectation because nationally Christmas is not recognized. In many places it is in no way a public holiday — just another working day with nothing to mark it off.

The Christian community in such countries, therefore, lacks the impetus toward the celebration of Christ's birth that we enjoy in the west, however ill-informed or misdirected that impetus may be. Missing also is an opportunity to contrast the true against the false approach to the great occasion of God's appearing among men.

Celebrating the occasion is a witness in itself

Yet, though these circumstances may prove a handicap in some ways, the fact that Christmas is not nationally recognized, the fact that in so many areas it is a normal working day, means that if the Christian community wishes to celebrate the birth of the Christ child in an act of worship, it has to be done early in the day before work, or even through the night. This in itself draws the attention of the non-Christian and evokes the query as to what the celebrations are about, so giving an opportunity to declare the great love of God and His gift to mankind.

The Church of Jesus Christ throughout the world is one in its desire to celebrate and give thanks for the incarnation, but the local churches differ in the ways they do this and the circumstances under which their witness is given vary.



TINSMITH, TAILOR..?

by Jim Grenfell, who has been co-ordinating the relief work in Zaire for Angolan refugees.



'Rise up, take the child and his mother and escape with them. ...'

(Matthew 2:13, NEB)

Pedro Razão was nine when, with his two younger brothers and twin baby sisters, he became a refugee in 1976. Their father had died a few weeks before and their mother had taken them to live with their grandfather in São Salvador town. When the fighting in the Angolan civil war came to the São Salvador area, the grandfather took the whole family to Zaire to escape. They settled at Kimpese.

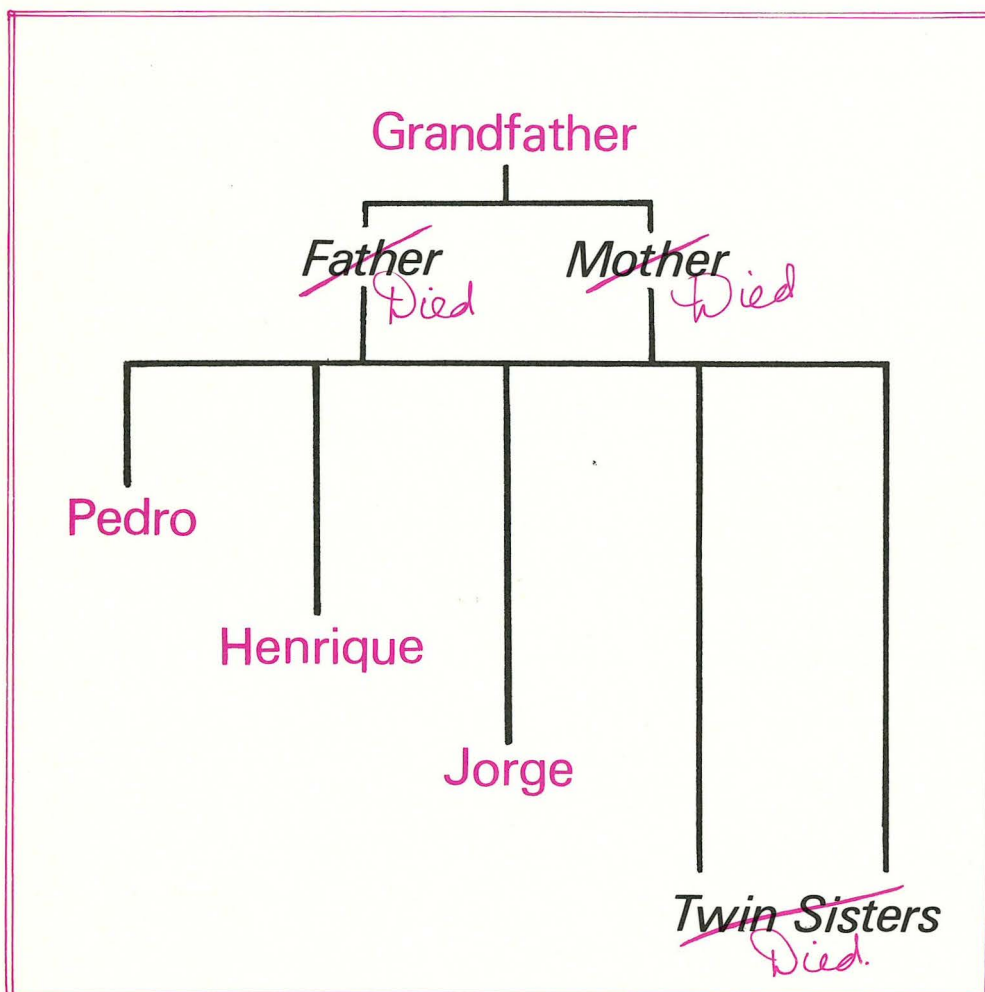
Soon after their arrival the mother and the baby girls died and since then the boys have been brought up by their grandfather. He is quite an old man but is a skilled craftsman, having learnt to be a blacksmith and tinsmith on the BMS mission station at São Salvador many years ago. To help supplement the food they received at the weekly distribution, he made hoes from old car springs, and shovels from the door panels of old abandoned cars and these he was able to sell. Realizing that he might never be able to afford to send his grandchildren to school he set to work to teach them to be tinsmiths, too.

All from empty biscuit tins

The boys were good pupils. Pedro Razão is now twelve, his brother Henrique Castelo is ten and Jorge Manuel is eight. During the past year, from empty biscuit tins they have made watering cans, funnels, buckets, dustpans and dozens of baking tins, frying pans and cooking tins of varying sizes. These they have been able to sell to buy food and help pay their school fees. Being boys they have also made many other things, including tin whistles, rattles and toy dolls with movable arms and legs, which again they were able to sell on the market.

Pedro and his brothers form just one group of tinsmiths who have benefited from a grant from Christian Aid. We bought soldering irons, tinsnips, solder and flux and used empty biscuit tins to make implements which the refugees can use themselves or sell on the market. There has been a big demand for watering cans as the refugees have worked hard to grow vegetables during the dry season.

The aim of our refugee programme is to help the refugees become self-supporting as soon as possible, and to this end the 'tools for craftsmen' project plays an important part. Refugee carpenters have made doors, windows, tables, shelves, desks and chairs for use in the dispensaries. When they had finished their work, we were able to provide these men with good quality tools as payment. The tools were from a Sheffield Company which gave us 50% discount on tools for refugees. We had to buy some new wood for this work but for shelving we were able to use empty fish boxes. The United Nations High Commission for Refugees (UNHCR) provided dried fish from Norway for our hospital food distribution. The fish was excellent dried cod and the boxes were well made from good pine. We used funds from Christian Aid and Dutch Inter-Church Aid for this project.



Articles made by the three brothers

With a project gift and some money from World Vision we also bought two sewing machines to be used by refugee tailors, one of them a cripple. In the first place they made clothing for refugee women and children and later they were given a machine, together with a certain amount of cloth, to start up work on their own account. We also encouraged a number of refugee sewing enterprises by providing cottons and some cloth. The ingenuity of some of these people is amazing. One group of three women specialize in making pants for children. Elastic is unobtainable so they make their own by cutting up old innertubes into long strips!

From one hardship to another

Jesus was a refugee. Again and again refugees in Zaire have remembered and found encouragement from this story. There are 100,000 Angolan refugees now living in the Kimpese-Songololo district of Bas-Zaïre. Over 45,000 arrived as a result of the civil war in 1975-76 and the rest followed in the first six months of 1978 when the Luanda government forces made a strong effort to rid the northern rural areas of FNLA guerrillas.

They escaped from the fighting but life as refugees has not been easy. They moved into an area of Zaïre where there was famine. The rains in 1977-78 failed and both refugees and Zairians were hungry. The hospital at Kimpese and the rural dispensaries, set up in the districts where the refugees had settled, were hard pressed to cope with the crowds of under-nourished patients. It was a sad time; so many old people and young children died, in spite of the strenuous efforts by doctors and nurses, as they just did not have enough resistance because of the lack of food.

During 1978 the relief agencies made great efforts to get food to the people. UNHCR



provided large quantities of rice, beans, sorghum and dried fish, which they distributed in many rural areas. However, for political reasons, they were not permitted to distribute within 20 kilometres of the frontier where very many refugees were living. Fortunately the church relief workers were not restricted in the same way, so we were able to take food and clothing to these people. A number of agencies, Swedish Free Church Aid, Baptist World Alliance and World Vision, provided funds for transport and the purchase of large quantities of food — peanuts, beans and salt. Dutch Inter Church Aid gave 70 tons of special fortified biscuits, dried milk and soya oil. The BMS gave funds to help with transport, the key to the whole programme, and administration.

Signs of hope

During 1979 the situation of the refugees has improved considerably. There was an exceptionally heavy rainfall in the wet season (almost 60" in comparison with less than 20" in the previous year). We were able to distribute 15,000 hoes and 10,000 machetes to refugee families in 350 villages, together with peanuts for planting and vegetable seeds. The refugees worked hard and many had good harvests of peanuts and beans.

The refugees are still very poor, many are still hungry and others are sick, tuberculosis being a serious problem, but there are signs of hope. The Christians amongst them still keep their faith and witness, often reminding their friends that Jesus was a refugee himself and so knows about their problems.

Like Jesus, many young children and their mothers did escape the fighting in Angola. Many young children and their mothers died, but many more lived because people of goodwill in different countries responded to the appeal for help.

Remember it was one who himself had been a refugee who said, 'Inasmuch as you did it unto one of these . . . you did it unto me.'

OVERCOMING THE HILL OF DIFFICULTY

*Assembling for worship at Green Park,
Delhi*

by Violet Hedger

Miss Hedger graduated at St Andrews and London Universities and held a number of pastorates in this country. Now retired she recently visited Nepal and North India.

On a plateau, four thousand feet up in the Himalayas, lies Kathmandu, the capital of Nepal. It is a hot, teeming city, with a great central square that is crowded with temples and representations of strange gods. There is, for example, a hideous red-cloaked monkey claimed to be the messenger of the gods or, for children's ailments there is the dingy latticed court of the Living Goddess — a little girl, vividly painted and exhibited on high to staring eyes through a trellised window.

Everywhere, throughout the crowded bazaars, are crumbling wood carvings depicting snake gods and the many-armed Hindu deity. Wandering cows and little children, many of them deformed, fill every dusty lane so that on all sides one is surrounded by a cry for help.

Christ's Spirit pervades

Here, in the heart of such need, there is a Christian community living at a house called 'Fairlawns'. In Nepal it is forbidden by law to evangelize, but at 'Fairlawns' the Spirit

of Christ is startlingly visible in its happy family atmosphere. Some of the chores are shared by all who use its facilities, so one day I was despatched with others to collect the bread for our need. We could not use the Mission car because it had broken down — a not infrequent occurrence — and we had to use a taxi to carry home the enormous load.

Sheila Bull was acting as hostess at 'Fairlawns'. Stephen, her husband, is a quietly efficient engineer who has demonstrated his skills by installing a solar heating system to provide the establishment with all the hot water it needs. He also acts as Project Director for maintenance engineering to the United Mission to Nepal. Stephen and Sheila have two children, Malcolm and Stephanie, who receive their education at the Lincoln School, an American foundation which is situated in another part of the city.

In Kathmandu there is a large girls' school called the Mahendra Bhawan School. Here

some 500 girls are taught, and what a contrast their surroundings make to the noisy and dusty streets where many other children spend their time. The girls in this school are so alive and eager, so tidy in their white uniforms.

It was difficult to realize that devastating floods were sweeping through the Ganges valley in India and causing untold damage in the Calcutta delta, because in the higher reaches of the river in Nepal there was a drought. The paddy fields around Kathmandu were parched and cracked and the people were very worried about the failure of the harvest. Life itself depends on the yield from these small patches of ground which the people cultivate in stepped terraces right up the hill side. Here the engineers can help because the building of dams on the river is essential if the future of the Kathmandu valley is to be assured.

No rest on Sundays

George Tweeddale, another engineer, has been associated with a little church in Kathmandu. This church has a charming name, Putali Sadak, which means Butterfly Road. He is loved by all the fellowship. While I was there a service was held early on the Sunday morning. Sunday, of course, is a normal work day and public worship can only take place before the hours of work, yet the building was packed. Later, at what we would judge was a more reasonable hour, an English service was held.

One of the most cheerful and enthusiastic guests at 'Fairlawns' was Glenys Walker. She had just returned to Nepal after an extended furlough during which she had undertaken extra study. She was due to start teaching in an untouched village high in the mountains. To reach it she would need to endure a long, bumpy ride over a rough road in a very ancient and exceedingly uncertain bus. The bus, however, could only convey



Temple Square, Kathmandu



her part of the way to the village. The rest of the journey had to be done on foot — involving a several hours' climb to the village where she would teach, yet she set off in such confidence and hope.

'Fairlawns' is the home and the resting place for all Christian workers journeying through Kathmandu. The following day 24 were moving on to other parts of Nepal but another 30 were expected. What a blessing it is for them to find such a pilgrim's welcome and rest. I was one who was to move on, but my route was to fly down the Kathmandu valley to Delhi, to visit another of our mission stations.

Inhibited by freedom

There is not one of our missionaries who has not had to face and deal with problems, but those in North India are confronted with a new dilemma which is hard to solve. They are well aware of a belief in deities which are supposed to dwell in the mountains and our missionaries have faced this challenge. They have faced also the slavery of the caste system, which though technically is illegal, still has a great influence on the lives of the people. Then there are those who want the Indian government to introduce a 'Freedom of Religion' Bill which would

inhibit in subtle ways, difficult to define, our Christian witness. But the call to mission is unquenchable and the Spirit is leading in courage and wisdom those who face such problems.

Delhi reveals a busy compound with a fine church building. There is also in the city a Bible shop and centre and, in another part, hostels for boys and girls. At the Parliament Street Free Church in the centre of New Delhi, Sheila Finch* is in charge and for nine months was acting minister of this strong church. Dressed in a white sari she conducted the English service on the Sunday morning, attended by a large congregation, and directly afterwards she led another act of worship in Hindi. That afternoon we visited one of her many 'house groups' on the rim of the city and thence to a birthday party of one of her families — a happy Christian festival in a little crowded house.

On the main road back to the city, in a prominent position, stands another Baptist church with a great cross on its facade. Geoffrey and Elsie Grose minister there and it is a lively centre. When we arrived a class of 42 young people was in process. It took the form of a question and answer session at which some very awkward problems were

faced and tackled. This church is growing and in that working area of New Delhi, with its teeming population, it sets a new standard for life.

Split-level school

Unless one has experienced it, it is perhaps difficult to appreciate the vastness of India. 1,000 miles away from Delhi is the hill station of Darjeeling where there is the Christian Mount Hermon School. It stands on three small plateaux, cut into the sheer mountain side. From the road a steep lane drops to the school level. From there a flight of steep steps leads down again to the playing field, designed like a small olympic ground. Below this again on the third level are the staff bungalows where John and Pauline West live with their children.

Both John and Pauline are science teachers and, like them, all the staff are Christian and the school is the church. On this campus Sunday services are held together with Sunday school, Bible classes and study circles. The 800 members of the school form a very close and friendly community,

continued on page 191



THE INTERNATIONAL YE



This month marks the end of the International Year of the Child, or does it? The IYC office in London reports that various projects undertaken here and overseas will continue to meet the needs that exist. Concern for the handicapped and underprivileged is being channelled into positive action and the effort will not be gone and forgotten as we step into the 80's.

Perhaps the major achievement of the year has been the growing awareness, on the part of us all, of the harsh facts of life faced by the rising generation.

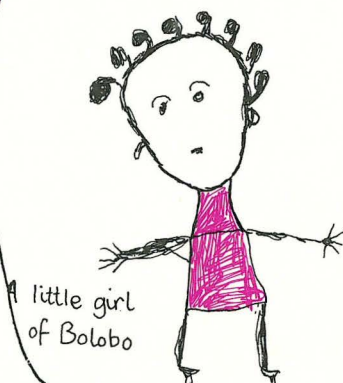
Third World needs are startling. One out of every five children dies before its fifth birthday. Only one in 20 is reached by health services. More than 200 million are underfed. 85% of children in rural areas have no access to adequate supplies of safe drinking water. Every year 100,000 go blind because of severe vitamin A deficiency and 100 million 7-10 year olds are educationally deprived, having no formal schooling at all. Of the rest, half as many again have such a brief period of education that they quickly relapse into illiteracy and innumeracy. While on the spiritual side, only a quarter of the world's population has been won for Christ. The grim fact is that the great majority of children will grow up without a knowledge of Him.

The need calls for a response

In the face of these sad truths the home unions and the BMS have tried to show that Baptists care for children around the world. Churches have been shown what is being done and there has been a call for renewed support of this vital work.

In response, many churches have held special services focusing on the rights of the child. Anniversaries, harvest festival and other occasions have featured the younger members of the community. Exhibitions and displays have spotlighted the cause. Imagination and enthusiasm have been found to great effect and used in fund raising projects.

A number of groups, including an infants' school and several Sunday schools have produced 'picture letters'. These have been sent to children overseas and have proved an interesting way of making a non-verbal exchange between youngsters of different nationalities. These letters have been in the form of friezes and scrap books showing scenes from daily life. They have been created with drawings, paintings, photographs and magazine cuttings. Hopefully, the exchange of these pictures letters has brought an increased awareness and understanding, together with a widening of horizons. It is fascinating to look through some of the pictures received from overseas. Everyday-



A little girl of Bolobo



A man bangs the drum to tell the people it's time for church.

AR OF THE CHILD



The illustrations are from picture — letters sent by Bolobo children

scenes from Bolobo, Zaire, show snakes entwined around trees, drummers calling people to worship and women engaged in household chores.

The BMS youth projects have been an effective way in which children of all ages have worked for others. The 'Fly a Missionary' appeal passed its target by over £1,000. Now 'Life+line' is the new focus for young supporters. Many a child will be helped through BMS medical services in Zaire and Bangladesh which are backed by this project.

Then the Boys' Brigade Junior Section made a magnificent response to the appeal to buy a mini-bus for use at the hostel for missionaries' children at Kinshasa, Zaire. Such hostels provide a home in centres where the children can receive a good education yet be relatively near to their parents. At present just over 10% of our missionaries' children are being educated in Britain while the majority are overseas with their parents at hostels or boarding schools.

BMS missionaries are actively engaged in combating the evils of which the United Nations Organization has reminded us. Farming missionaries in Zaire, Bangladesh and Brazil use their expertise to show how land can give higher yields and livestock be improved.

Hospitals, dispensaries and clinics — particularly Under 5's Clinics — seek not only to treat illness and disease, but also to prevent it. They do this by teaching basic hygiene and offering community health care.

Since the earliest days of the Society's work, education has been an important part of our effort and teachers sent out by the BMS give instruction at all levels from basic literacy to higher education.

In India, amongst Tibetans, and in Zaire, among Angolans, there has been care for refugees. 'Refugee' is almost synonymous with 'child' since half of the world's 11 million refugees are of school age or under.

In the churches with which they are linked, our missionaries are also concerned to present the gospel of God's love and his offer of life in all its fullness to young and old. For many this year there has been the thrill of seeing a response to the claims of Christ and lives being dedicated to Him.

So the work for and with children is an ongoing concern. There is so much to do, and our missionaries rely on our partnership with them in bringing relief to the oppressed, help to the sick and needy, and light to those who are in darkness.

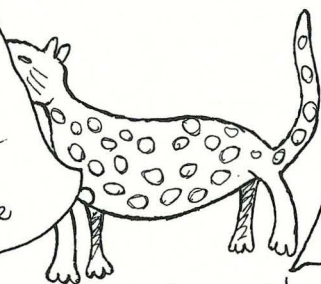


An African lady

An African woman is preparing some vegetables in a big pot. See how she has arranged her hair.



canoe



A leopard



A palm tree



A village

NO ROOM FOR THE THIRD WORLD

by George Tweeddale,
recently returned to the UK from Nepal

'She brought forth her firstborn son . . . and laid him in a manger, because there was no room for them in the inn'

(Luke 2:7)

The words 'Third World' have come to be accepted in our everyday language and in our dictionaries. However, with that acceptance and in spite of steady bombardment on TV and radio and in the daily papers, their meaning has become almost as obscure and vague as 'balance of payments' and 'productivity' — words for the specialist to worry about, but not for ordinary men and women. In spite of this situation, surely at this season particularly, we ought to be trying to visualize for ourselves the realities for men and women living in this Third World — men and women with the same human needs, the same human weaknesses, the same human longings and above all the same spiritual needs that we have, especially when we bear in mind that every wage rise and every price rise we have is making their situation worse. It is not too extreme to say that ultimately our excessive prosperity and greed are the causes of the seriousness of their physical difficulties as they strive to better themselves.

As we try this visualization we can take Nepal as a typical example, for the country is unique only in its geography. Its sole resource is tourism which is of a rather specialized kind in that little if any of the financial reward goes to help the people.

One prospers at another's expense

The total area of Nepal is about five eighths of that of the United Kingdom, say England and Wales together, but its total habitable area is only about one quarter of the UK with a population one sixth of that of the UK. This makes it roughly comparable in population density with our own country, if our population were spread more uniformly and almost exclusively in small villages.

Nepal's largest town is Kathmandu with a population of about 100,000 (about the size of Cambridge, Newport or Paisley). With an unemployment rate in excess of 40% it seems that there is no room for Nepal in the cosmic scheme of economy. As countries like our own insist on maintaining and improving their standard of living without increase in productivity, so we make countries like Nepal slide further down on the scale of possibility of achieving a stable minimum subsistence level. Very often, seemingly generous 'aid' given internationally for political reasons does no more than make the situation worse.

The average wage is £8 per month per family and prices, except for the very simplest and least interesting foods, are not much lower than ours in our larger cities. (In our cities food tends to be relatively cheaper whereas in Nepal it is relatively dearer.) It is only the fertility of the soil and the availability of small parcels of land that enable Nepalese home gardening to keep the average family just above bare starvation level. A Nepali home is, commonly, a single small mud-brick-walled room with thatched roof, a mud floor, no furniture and very little bedding. Water may be ten minutes walk away; in at least one case it is two hours walk away, although that distance is probably rather exceptional.

The bald facts

Let us look at some of the facts of the conditions for the young of that country.

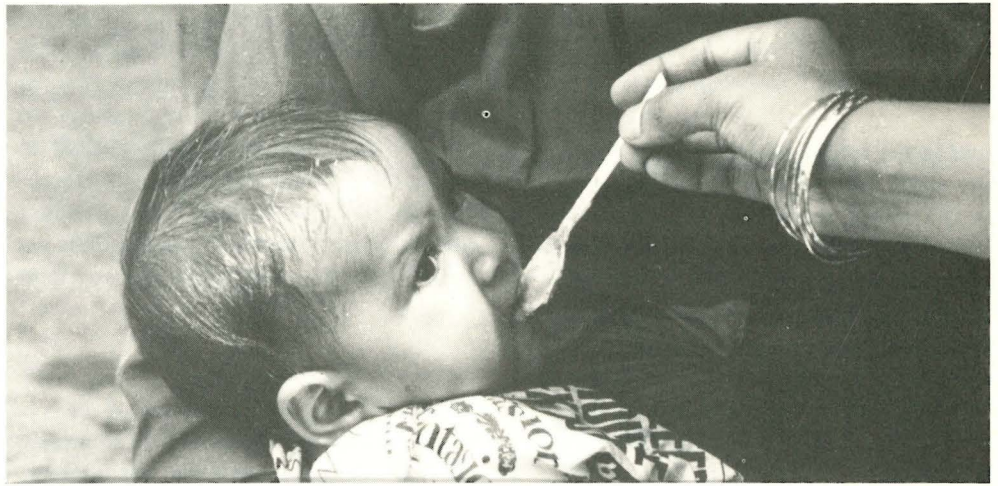
1. Each year 450,000 children come to birth but before the age of five 210,000 will have died — there is no room for them in this poverty stricken and disease-ridden country.
2. Each year about 240,000 children reach the age of five. For 120,000 there is no room in a primary school.

3. Each year about 240,000 reach the age of 11. For 180,000 there is no room in a secondary school.
4. Each year about 240,000 children reach the official school-leaving age of 15. For 233,000 of these there is no room in further education.
5. Each year about 240,000 young people reach the age of 20. For 100,000 of these there is no room in any wage-earning occupation and they will never in their life have any chance to earn even a few rupees.
6. Each year 25,000 children, mainly boys, successfully complete secondary education achieving the school leaving certificate. For 18,000 of these there is no room in further education.
7. Of the 7,000 who each year are able to complete a further education course, obtaining a certificate, diploma or degree, 4,000 will never work in their chosen field — there is no room for them in that field.
8. Of the 4,000 in the previous section 3,000 will never find work at all — there is no room for them anywhere.
9. Of the 3,000 in section seven who do find work in their own field 2,000 will never acquire much skill, since because of overemployment there is no room for experience.

Is it surprising that there is serious discontent amongst students of all kinds and at all levels?

The conditions are such that if anyone desires more than just the minimum of survival subsistence, it can be obtained only by dishonest or criminal means. Western-type crime is growing at an alarming rate in

*This child only has a one in two chance
of living beyond five*



Nepal; every man needs his 'graft'. National Christians are faced with an almost insoluble problem of personal conduct and we can give thanks that they are facing up to it, successfully, in the power of the Holy Spirit.

Aid that is misguided

'Why don't prosperous governments give such countries more aid?' you may ask. In fact, a considerable amount of aid is given; but being given mainly for political ends. Much, if not most of it, is given to projects gaining credit for other countries and not necessarily in the interests of Nepal. Much advice is also given; but most of it with such a complete lack of understanding of Nepal's real needs that it is more harmful than helpful. A 'good' example of this situation is in the current plans being financed by the Assam Developing Bank and the World Bank to open in Nepal two technical training institutes to train people in craft skills and technologies of the engineering and associated types. The aim is to turn out 2,500 trained workers and technicians each year. This is very laudable when there are 25,000

secondary educated potential trainees becoming available each year. After all in any reasonably developed country one tenth of these would be trained in their skills and the country would need them.

But in Nepal the industries and government controlled undertakings that might employ them are too small. There are at present probably no more than 5,000 semi-skilled and skilled workers employed in the whole of Nepal's engineering-type industries and projects, with a probable absolute total of skilled and unskilled workers (including clerical and unskilled workers) of about 12,000, whose total annual capacity to absorb semi-skilled and skilled trainees cannot exceed 250. Each year, when these plans come into operation 2,000 reasonably educated and mentally alert citizens will be thrown into the unemployment market building up a potentially rebellious and certainly discontented middle class — the real focal point of a marxist socialist breakthrough. How long will the present reasonably well-meaning monarchy survive the noose it is tightening about its own neck? Can it be that there is no room for it, and communistic dictatorship is the only answer?

The alternative way — the Way of Christ

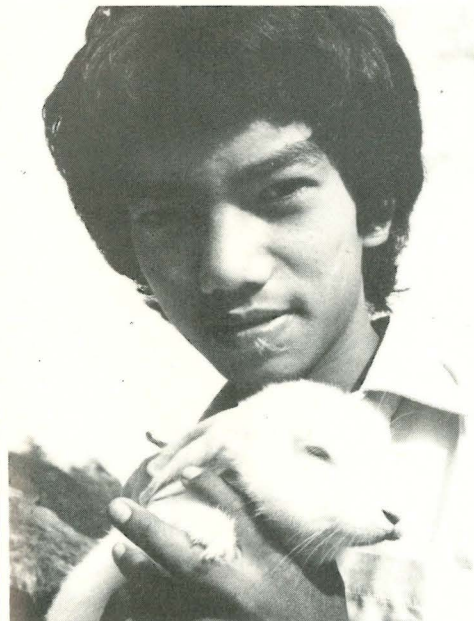
All this sounds more fitted for a political journal than for a Christian missionary magazine, but, if the Lord tarries there is an alternative solution — the alternative of a Christ-orientated society. The leaven of faith does not need to constitute the whole loaf of a nation; indeed the very message of the parable of the leaven (Luke 13:20, 21) emphasizes the widespread effect of the Christian faith, the woman putting no more than a small handful of leaven into three whole measures to make the loaves palatable and desirable.

A survey by an independent non-Christian 'consumer-survey' company in Nepal has

shown that even the relatively minute amount of Christian orientated work done by the United Mission to Nepal, through the Butwal Technical Institute in its technical training work, has had a significantly measurable effect, not only on the standards of technical and business integrity and prosperity in the Butwal area, but also on the establishment of a strong church. Whether these effects will linger after the various projects come under complete Nepali control, as they will do in the near future, seems very doubtful, but there is a clear indication that Christ-centred practical aid offers genuine hope for all the future of the otherwise hopeless country, where conventional missionary effort cannot be applied. It is reassuring also to see that the new kind of 'technically orientated' missionary can prove to be an effective instrument of the Spirit and to realize that this fact opens up the way for many more workers of all ages, with skills seemingly divorced from evangelistic effort, to receive the challenge of a call from God to live and work out His Word in an alien and hostile setting. Only three things stand in the way:

1. Lack of prayerful care.
2. Shortage of giving.
3. Reluctance to respond to the leading of the Spirit.

We know that through the mercy of God there is room for every soul in the Third World in the Kingdom of God. Are we each doing our full part to support the BMS in their share of this kind of work, whether directly or through sharing with organizations such as the United Mission to Nepal? Are we helping by our direct physical and spiritual concern to enable men and women to take their eyes off the desperate poverty of their immediate situation so that they can find that open door of welcome spoken of in Revelation 3:7, 8, which is in such contrast to the closed door of the inn.



Student at Pokhara Boys' School

'He came to his own home and his own people received him not'

(John 1:11)

Leaving the rolling hills of Galilee where they stand sentinel over the shimmering sea of Tiberius, the couple set out on a long journey south. It was not an excursion they took by choice, indeed it was an inappropriate time for them to travel because the wife was near the end of her pregnancy. But edicts of Rome had to be observed and the niceties of human feelings and the condition of individual women were not regarded.

Which route they took is not revealed although the more usual, yet longer, way was to cross the Jordan river where it left the Sea of Galilee, follow its eastern bank until near Jericho, then recross the river. This devious itinerary enabled one to avoid the ancient enmities of Samaria. How long these two were on the way from Nazareth to Bethlehem is not recorded though there is a hint that the woman's condition slowed them down more than they expected because, when eventually they arrived, it was to discover they were among the last to reach the town and all accommodation had already been claimed. Certain it is too, that when they left their northern home it was in the anticipation that once the inconvenient interruption of the census was completed they would be able to return. But with a shattering emphasis they came to realize that banishment to Egypt was to be their lot.

The wondrous story

This experience of Joseph and Mary and the thought of the deplorable hospitality — no better than a cattle shed — offered to Mary for the birth of her child has held the attention of Christendom ever since, focusing itself particularly at Christmas time. The world has ever wondered that the Son of God could have been treated in such a way for his advent on earth. The writer of the fourth gospel sums it up poignantly and succinctly, 'He came to his own home and his own people received him not'.

In his humanity Christ accepted all the pressures, all the rejection and all the cruelty which befalls mankind and in his early years his experiences foreshadowed what many another was to face after him.

It is certain one could go to any city in the world and discover the homeless, the unwanted, those for whom society has no place and would gladly pretend they did not exist. Such are more likely to be found in

NOT WANTED

by Alan Easter



Fred Drake (Secretary, Overseas) looking round Mother Theresa's Baby Home

the cities because, in the anonymity of these populous places, few know their neighbour and most are so busy about their own survival that there is no time to think of others. Thus, hugging the skirts of the large towns and cities of Brazil are an assortment of shelters, contrived from what society has discarded, and in these *favelos* families exist in the utmost poverty and helplessness. In the cities of Zaire can be found men and women in desperate loneliness. Separated from their tribal links and supports in the villages, they starve and die on the streets — and the city will scarce flicker an eyelid. Nor will their passing reduce the number of such hopeless souls, for others are drawn inexorably into these great centres, believing that here work, food and shelter are to be found! Of all such 'magnets' perhaps Calcutta is the strongest and within its boundaries it has gathered millions, some banished from their homes with no likelihood of return, like the settlement of Tibetans who are to be found within its borders.

Ousted from home and country

When China, for the good of Tibetans, so they said, took over the land of the Dalai Lama, that supreme priest and god to these

people fled into India and many of his subjects went with him. At first they settled not far into their host country but, when tension arose between China and India, the Indian government felt the necessity to advise these people to move further from the border and a whole community found their way to Calcutta. But today they are stateless. The Indian government is ready to recognize them as Chinese, because their land of Tibet is now part of the Republic of China, but understandably these people are proud of their old nationality and refuse to be recognized by any other. A long and tedious journey brought them to India and there the matter is at stalemate.

These families are crowded together, mostly in a large tenement block with one family to a room — a room which has no water save that gathered from a hydrant in the street. To earn money they sell brightly coloured knitwear from pitches set along the streets. Seemingly there is no hope of them returning home though the authorities could wish they would go away. But Christ knows and loves these people and has worked a work of grace in many of their hearts. Each week a Bible study is held in one of these rooms

in that vast tenement and among these Tibetan refugees there are some radiant Christians.

Yet there are those whose plight is even worse. Some irresistible force has impelled them toward this teeming city from, who knows where? Perhaps it was the hope that in Calcutta there would be work, or maybe floods or some other disaster in their home district drove them to this conurbation in the belief that food would be more easily obtained there. Whatever their hopes it would seem that they were dashed. The only accommodation they could find was what they managed to erect themselves from material gathered from the many rubbish heaps that abound in Calcutta. Cardboard cartons, plastic sheet, odd boards, tins, these they construct into rough shelters along the pavements and some million or more pavement dwellers are to be found scattered throughout the city. The only form of work for most of them is begging or

stealing. But again they are not outcasts to the Lord of Glory. Christ has led his servants to work among them and to show his love to them. There is a clinic to attend to their medical needs and a school for some of the children where they are taught crafts by which they can earn a living. There are adult literacy classes and the good news of the gospel is proclaimed among them.

Doorstep babies

Perhaps most tragic among the unwanted are the babies abandoned because another mouth to feed would be one too many, or because the pregnancy was unwanted. Fortunate among these abandoned babies are those deposited outside the doors of Mother Theresa's Home for Babies. These at least are loved and fed in the name of Christ and every effort made to find adoptive parents, so that they can be integrated into a family. But the task is daunting, for so many are left to their fate in this way.

Man's inhumanity to man seems unabated. Just as the Christ child long ago found no welcome, even hostility, so many today are beset by the same cruelties. Yet it is the followers of that child born in a stable who seek by his power and grace to combat these evils and to bring to those suffering from them the love and succour of the Lord Jesus. As we celebrate Christmas with all its family associations and with its message that God so loved us and so wanted us that he gave His Son for us, let us remember those who do not know the joy of that truth to lighten their burden, and let us determine to do all in our power to bring them the knowledge of that peace which passes understanding.



A favela (slum) in São Paulo, Brazil

MISSIONARY MOVEMENTS

Arrivals

Dr K A and Mrs Russell on 2 September from Yakusu, Zaire.

Dr D K and Mrs Masters and family on 8 September from Pimu, Zaire.

Rev A G and Mrs Lewis on 18 September from Dinajpur, Bangladesh.

Departures

Dr J D L and Mrs Bulkeley and family on 1 September for Yakusu, Zaire.

Miss J T Smith on 4 September for Udayagiri, India.

Miss B Cooke on 8 September for CECO, Kimpese, Zaire.

Miss R R Harris on 8 September for CECO, Kimpese, Zaire.

Mr M Staple on 9 September for Upoto, Zaire.

Rev A Brunton Scott on 10 September for Sao Paulo, Brazil.

Mr R D M Ahearn on 11 September for Ngombe Lutete, Zaire.

Mr N B Courtman on 11 September for Bolobo, Zaire.

Mr M Pitkethly on 11 September for Tondo, Zaire.

Rev B L Tucker on 11 September for Yakusu, Zaire.

Miss G S Evans on 13 September for Yakusu, Zaire.

Miss A L Horsfall on 13 September for Kisangani, Zaire.

Miss E N Gill on 17 September for IME, Kimpese, Zaire.

Mr and Mrs S Bull and family on 21 September for Kathmandu, Nepal.

Miss R Murley on 24 September for Pimu, Zaire.

Miss B M Earl on 25 September for Pimu, Zaire.

Mr D J Stockley on 26 September for Gournadi, Bangladesh.

Marriages

In Chalfont St Peter on 4 September, Miss Pauline Marian Weatherby, of Bolobo, Zaire, to Citoyen Nke Eboma.

In Bristol, on 15 September, Mr John Arthur Ottaway, of Upoto, Zaire, to Miss Wendy Voice.

Birth

On 17 September, in Brazil, to Rev H Roy and Mrs Davies, of Curitiba, a second daughter.

Engagement

Mr Martin Sansom to Miss Lorraine J Carr, both of Upoto, Zaire.

THY KINGDOM COME

by Vivian Lewis, Assistant Secretary for Promotion.

Vivian Lewis



The Commission on World Mission and Evangelism, of the World Council of Churches, will be holding a World Conference in Melbourne, Australia, in 1980. The Conference theme is 'Thy Kingdom Come' — a key phrase from the prayer that our Lord taught His disciples.

It was the same phrase that William Carey used in the opening words of the 'Enquiry' published in 1792. Praying those words, though, is not enough. For, as Carey went on, 'it becomes us not only to express our desires of that event by words, but to use every lawful method to spread the knowledge of His name'. Faith without works is dead.

Carey realized, however, that effective prayer and action depend upon knowledge. That was why he wrote the 'Enquiry' and had it published. He wanted to encourage interest in, and commitment to, world mission, through the Society that he called his fellow Baptists to found.

Carrying on the good work

188 years later the Society that he helped to found continues to share in that world

mission. And it continues to challenge the members of the Baptist churches of the British Isles to pray and act for the coming of Christ's Kingdom. But today, as well as in 1792, if that prayer and action is to be effective, it must be based on knowledge. William Carey published his 'Enquiry' to win the support that was needed in his day. Nowadays the Baptist Missionary Society uses a number of means to bring home to the people of our churches the challenges and opportunities in world mission that are open to us in our time.

Films, slide sets, prayer tapes, exhibitions and a wide range of literature are continually being produced by the Society and are available for use in the churches. Perhaps, though, we need to re-think the way that we use all this material. Otherwise our people are in danger of accumulating a mass of unrelated facts and impressions.

What I am pleading for, therefore, is a programme of continuous missionary education in our churches. This would help our people to see missionaries and their activities within the context of the life of

the Church in the country where they serve, and of the Christian mission in the world.

By invitation only

The individuals who go out from our churches with the Baptist Missionary Society are the means by which we, in this country, share with our fellow believers in other lands in Christ's mission in those lands. Gone are the days of the old pattern of service, when the missionary was at the head of all the work in a country, and the Christians there depended on the Missionary Society for all the leadership, finance and organization that was necessary. Today our missionaries go out at the invitation of the national Church in the country where they serve, and the work they do is by mutual agreement with the church body concerned. The pattern is one of partnership rather than one of authority/dependence.

One-off deputation meetings or missionary services for people in our churches give a quick glimpse of some aspect of the work that is being carried out in their name by the Society. If our people, though, are to be fully committed to world mission, they need to have a deeper understanding of the pattern of mission today. The Baptist Missionary Society is therefore producing project packs on each of the countries where our missionaries are serving. Included in the pack are notes for a short series of talks on the country concerned, the national Church of that country, and the way the Baptist Missionary Society is involved in its life and mission. There are also the relevant Info Sheets and 'Working with the Church' leaflets, map, poster, and a list of films, slide sets and prayer tapes, that tell of the work in that country, which can be obtained from the AVA Department at Mission House.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(30 August-27 September 1979)

General Work: Anon (In His Name — Brazil): £200.00; Anon: £27.00; Anon (CYMRO): £6.00; Anon (FEON — August): £10.00; Anon (FAE — Aberdeen): £20.00; Anon: £155.54; Anon: £30.00; Anon: £3.00; Anon (EE): £25.00; Anon: £1,000.00; Anon: £2,000.00; Anon: £1,000.00; Anon (CYMRO): £7.00; Anon: £18.00; Anon: £20.00; Anon: £100.00; Anon: £100.00; Anon (CYMRO): £5.00; Anon: £7.00; Anon: £3.36; Anon (CYMRO): £6.00.

Agriculture: Anon: £10.00; Anon: £1.00; Anon: £20.00.

Gift & Self Denial: Anon: £5.00.

Medical Work: Anon: £3.00; Anon: £4.00.

Relief Fund: Anon (EE): £25.00.

Women's Work: Anon: £1.00; Anon (Pontypridd): £2.00.

Legacies

Mrs R Ayers	£	p
Violet Penton Bowler	200.00	
Miss A R Burnell	200.00	
Miss D M Hamilton	1,000.00	
Miss E A Hanford	50.00	
Miss M Hester	25.57	
Miss G Johnson	1,027.00	
Mr A C Pearce	50.00	
Miss E Walker	25.00	
	500.00	

OVERCOMING THE HILL OF DIFFICULTY

continued from page 182

Using the notes and the material available, a series of meetings can be arranged by which our people learn of the life of the Church in a country, and the way the BMS shares in it. These could build up to, or lead out of, a missionary deputation. In this way the people in our churches gain a deeper understanding of the work in which the Society is involved, and with understanding will come a greater commitment to that work in prayer and action.

Project packs are available on India, Nepal, Bangladesh and Brazil. In time it is hoped that we will be able to provide packs covering all the countries where the Baptist Missionary Society shares in the work of the Christian Church. Packs can be obtained from the Promotion Secretary at Mission House.

Weekend houseparties

Another way by which the Society is seeking to make education in mission available to people from our churches is by 'Mission Today' weekend houseparties. The next houseparty is scheduled for the weekend 21-23 March 1980, and is to be held at the St Edwards Conference Centre, Malvern — the Conference Centre that is run by the West Midlands Baptist Association. Through talks, discussions, films and so on, we hope that those who join the houseparty will learn more of the work of the BMS and its place in mission in the world. Anyone interested in joining the houseparty should write to the Mission House for details and a booking form.

In these and other ways, the Society is endeavouring to provide the churches with the means for continuous education in world mission. For with knowledge will come commitment. With commitment will come involvement. Then from a background of action, and as a prelude to action, we will be able truly to pray, 'Thy Kingdom Come'.

although they come from many races, religions and backgrounds. As they work, play, worship and live together the old partitions of caste and the old tribal hatreds are broken down and a new comradeship established.

Some of the boys and girls from non-Christian backgrounds accept Christ as their Saviour while at school. So when at the end of their schooling they return home, many of them to areas forbidden to missionaries, these young Christians can begin the reformation of their homes and town.

Desperate for the good news

For three months John West went down to Calcutta to act as pastor to the Lower Circular Road Church. Calcutta is a heartbreaking city with a quarter of a million of its people living on the streets. With its dirt and smells, its poverty, the endless traffic, with goats and cows wandering in the streets, and the seemingly utter indifference to human misery, Calcutta poses many problems. How desperately it needs to hear the good news of Jesus Christ. One senses an urgent plea for help in every city and town and this is the most persistent impression of North India that remains.

Everywhere disease calls for healing, ignorance cries for knowledge, wasted water begs for engineers to conserve it, poor farms plead for trained farmers to manage them and hopelessness is crying for redemption.

Yet the people are kind, friendly and uncomplaining. They are so deeply religious, so anxious to preserve their belief in Karma — the wheel of fate. They follow their rituals with such fervour that one cannot but say, 'You are not far from the Kingdom'. But how can we reach them and answer their prayer? How can so few meet the need of so many millions? Our missionaries are doing a splendid work, in schools, in hospitals,

in agriculture, in engineering, in hostels and in church work.

Christianity is so practical, giving purpose to life. The wisdom and the love of God are so visible in the Christian centres, however small these groups may be. Our hope in Christ is so contrasted with the fatalism of the Hindu faith; our joy in the Lord, the direct opposite of the despairing inertia of Buddhism; and the understanding love of God, so outstanding against the harsh strictness of Islam. Steadily the way of Christ is being noted, but how desperate is the need, in this rapidly changing world, to show ALL India the saving way of Christ.

**Since the time of Miss Hedger's visit Sheila Finch has married and is now Mrs Desmond Samuels. She has moved from the Parliament Street Free Church to assist her husband in the Cathedral Church of Delhi.*

Start 1980 right!

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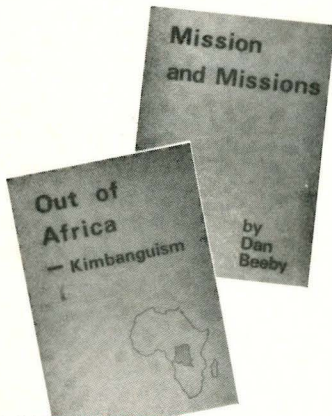
January features the
Overseas Department

Look!

3p

January features animals

BOOK REVIEWS



MISSION AND MISSIONS

by Dan Beeby

Published by CEM £1.30

A fresh look at mission today is called for by two new books. They are published in the Christian Education Movement's Student Theology Series and are aimed at sixth formers, college students and church study groups.

Although mission is a 'dirty' word for many outside, and not a few within, the Church today, Dan Beeby invites us to see it as a basic theme of the Bible and essential to any truly Christian outlook. In *Mission and Missions*, after a look at the biblical basis, there is a brief survey of how missions have changed through the years. Looking to the future, Dr Beeby feels the missionary task to be as relevant and demanding as ever.

Those for, against, or indifferent to mission will find this stimulating reading. It will repay any thought and study which churches and individuals give to it.

EDM

OUT OF AFRICA - KIMBANGUISM

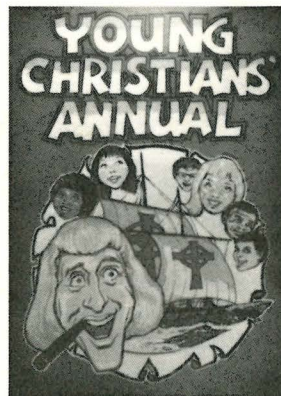
Published by CEM £1.20

Out of Africa - Kimbanguism is a helpful introduction to a new and growing Church. Founded in 1959, 'The Church of Jesus Christ on Earth by the Prophet Simon Kimbangu' now claims to have some four million members.

Background notes are provided by Peter Manicom, a former BMS missionary in Zaire, but the greater part of the book is the Kimbanguist Church's own Statement of Theology and Catechism. Alongside their tolerance towards other believers, the reader senses the African impatience with the

colonial brand of Christianity and western paternalism. The way they view and practise baptism, the Lord's Supper and mission, not only informs but challenges us to re-examine our beliefs and witness.

EDM



YOUNG CHRISTIANS' ANNUAL

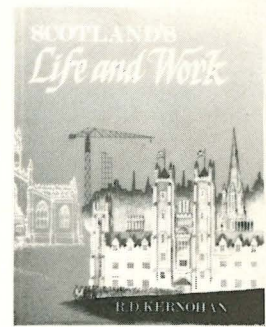
Published by Palm Tree Press Ltd £1.75

Joining the ranks of children's books on offer this Christmas will be a newcomer, *Young Christians' Annual*. It is well produced and packed with attractive illustrations. A variety of stories, features, puzzles and activities fill the 62 pages.

Accounts of the lives of Leonard Cheshire (founder of the Cheshire Homes) and Jimmy Saville are presented, along with other true examples of faith in action.

At £1.75, the price, quality and size of this book are on a par with the many other annuals now on sale. It is certainly worth consideration as a pleasing gift, prize, or resource book for children's talks.

EDM



SCOTLAND'S LIFE AND WORK

by R D Kernohan

Published by St Andrew Press £4.95

This book is published to celebrate the centenary of *Life and Work: The Record of the Church of Scotland*. It does so admirably and we add our congratulations. The skilful journalism of R D Kernohan is seen in the assembly and presentation of the material.

One is conscious that a denominational magazine, and an excellent one, is being written about. We look in on the life of the Presbyterian family in Scotland for whom the magazine continues to provide a news service, teaching medium and forum. The family's joys and sorrows, successes and failures, divisions and re-unions are all there and contribute to the rich variety of its life.

But the book makes no narrow denominational emphasis. As the title suggests — and it is no misnomer — this is the record of Scotland's life and work; so closely are church and nation linked. The introduction rightly avers 'this is . . . an image of Scotland; a view of Scotland, a view from Scotland'. Ample demonstration of this is given in reference to overseas mission, social and political movements, morals yesterday and today, national and international affairs. Throughout, there is an awareness of the needs and trends of the rest of the world.

The book is well illustrated and there is a helpful chart of 'Divisions and Re-unions in Scottish Presbyterianism'. This last prompts one to hazard the opinion that it will take a Scot to appreciate the book fully and one, at that, who has at least a nodding acquaintance with the nuances in the life of his national church!

MM

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